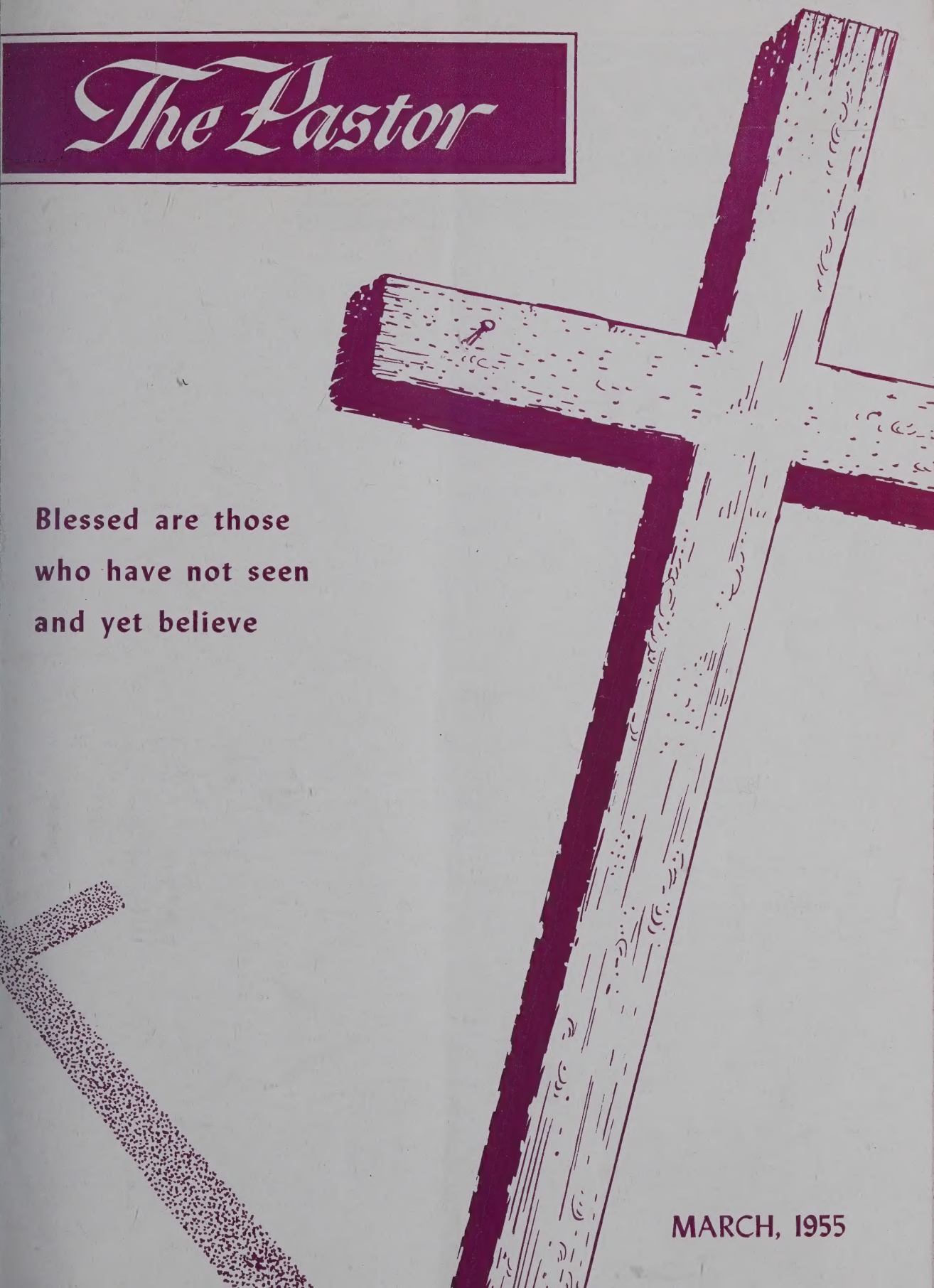
The Pastor



Blessed are those who have not seen and yet believe

MARCH, 1955

The Pastor

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THE COVER: The drawing of the Cross was made especially for THE PASTOR by J. Burnard Wiley of Nashville, Tennessee. See "The Meaning of the Cross," by Edward W. Norman, page 15.

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Your Right to Say It

rticle Helped

EDITOR: Congratulations on another lendid issue of THE PASTOR in January. The article by J. Marion DeVinney was pecially helpful, for we are in the midst the same type of organization and parish nistry. . . .

JAMES R. UHLINGER
Wesley Methodist Church
Worcester, Mass.

hanks

EDITOR: It is not very often that I speak at too-often-neglected word to the edi-rs of our publications, but this is one those times: Thanks, from the bottom my heart, for THE PASTOR.

Give us more articles on our contem-rary authors like Peale, Kennedy, Sock-an, etc. Let's take a good look at some these men and their offerings and how ey either do or do not meet the needs our times.

I like your presentations of seasonal eaching suggestions and the calendars r observances of our Church Year. Carl Scherzer's article, "Ministers Are Too isy" [Jan., p. 5], was excellent.

I know of no other publication in the ld that is doing the down-to-earth job THE PASTOR. Again, thanks, and more ease.

A. W. DICK MELTON
First Methodist Church
Concord, N. H.

Why We Preach

EDITOR: I usually look with much inter-t to the back cover for words of wisdom a nutshell. However, when I did this ith the January, 1955, issue I met with nfusion in the words of Edmund hlink. . . .

It seems to me when he suggests that ve try to establish justice in order that e may preach the Gospel" he is saying at preaching is an end and not a means. this is true, the implication comes all o close to a self-centeredness to our eaching.

It seems to say in effect that our purpose to get people to listen to us preach and ything that stands in the road of that we ill help to remove. But anything else that ovides serious injustices to people as ng as it does not impair our preaching is nothing to us as preachers.

I feel, on the other hand, that the point view he is struggling against is a worthy ne. For "we do not preach the Gospel order to bring about earthly justice" ly. But if we are lifting up Jesus as edeemer, Lord, and Savior we will as a tural by-product be involved in earthly stice for those who are "down-and-out," own-trodden, and without the creature mforts of life.

I think also that a careful analysis of ne words of Jesus which ". . . *will not pass away*" will reveal to us just as much admonition to *do* his will as to preach the Word per se.

WESLEY H. OSMAN
Truckee, Calif.

One Note

EDITOR: I have read with much interest the article "The Gospel of Norman Vincent Peale," by William Miller [Sept., 1954, p. 2] and also the many letters discussing the pros and cons of Dr. Peale and Mr. Miller. I believe the article to be a fine evaluation of Peale's message. Many of the fine letters you have received . . . speak well for both men. . . .

Mr. Miller should have gone a bit farther than an evaluation of Peale's gospel, and drawn a comparison with his evaluation of Christ's gospel, which he did not do to my satisfaction, if at all.

It should be pointed out that, just as there is nothing wrong with the music made by one string or by one chord but the simple fact of its incompleteness, so with "The Gospel of Norman Vincent Peale." Very definitely, he has a message that needs desperately to be proclaimed, for there are hundreds of thousands who need to hear it.

But Dr. Peale has to be ready with an answer or a resource for those persons who, after having given themselves devoutly to *The Power of Positive Thinking,* still do not find "success or peace of mind." It is precisely at this point that religion faces its severest tests, and "The Gospel of Norman Vincent Peale" when weighed in the balance will be found wanting.

So far as I am able to analyze Peale's thought I have difficulty in separating it very far from Christian Science, only to say that I am inclined to be a bit more appreciative of the Scientist position.

There is something imperative that is lacking in Dr. Peale's message and not mentioned in any of the correspondence and that is something of the note sounded by these words: "Succeed if you can; serve you must." While the followers of Dr. Peale are busy with self, the true followers of the Christ will be busy with service *in His name.*

Any proclamation of the gospel today should do considerably more than try to make the expressions of our religion easier; our people work little enough at their religion as it is. One's faith may be reduced to a formula, but it must, if it is to be a Christian faith, rest firmly in a more basic characteristic of the Christian life, which is *love.*

Love not for self, or success, or wealth or approval; but a love that invades the life of man, captures him and holds him captive to a life of service and sacrifice; a love that is born of God; a love that is God in the heart of man. . . .

HOWARD W. WEST
the Methodist Church
McCracken, Kans.

The Real Question

EDITOR: I, as apparently many others, read with great interest William L. Miller's article on Norman Vincent Peale in your September, 1954 issue, and I have read at least casually, most of the letters commenting on the article that you have published in subsequent issues.

As a historian of Christianity in America, one thing strikes me very forcibly; namely, that neither Mr. Miller in the article nor any of your correspondents have as yet mentioned what I take to be the real source and context of Peale's thought. Thus, it seems to me, that all have missed the real point of issue between Peale and traditional Protestantism.

I suggest that the real source and context of Peale's outlook is "New Thought"—a very apt description of which is conveniently available in Charles S. Braden's *These Also Believe* (Macmillan Co., $6.50). In a review of Braden's book (*Journal of Religion,* XXX, Apr., 1950, p. 144) I pointed out that New Thought "seems even to have invaded some of the citadels of Protestantism," and referred, as an example, to Peale's *Guide to Confident Living* (Prentice-Hall, $2.95).

Now whatever one thinks of New Thought and regardless of its theological and practical merits, I think one has to admit that it is a different gospel from Protestantism as traditionally conceived. And this would seem to me to be the proper and effective handle wherewith to take hold of Peale.

Failing to grasp this basis for criticism, the critic is likely to appear only as one who personally does not like Peale's message, and is somewhat envious of its author's success. Judging from the correspondence you have published, Mr. Miller has landed himself exactly in this position.

Why not raise the real question; namely, what is this gospel preached by a Methodist minister doing in a Dutch Reformed Church in New York?

SIDNEY E. MEAD
Federated Theological Faculty,
University of Chicago, Chicago, Ill.

Enough Slander, Brothers

EDITOR: Let us have an end to this slander of a Christian brother, and hope that neither the critics of Christianity, nor the non-Christians, nor the sincere seekers after truth and light get hold of this continued correspondence about Norman Vincent Peale. Suppose we do not agree with him! What of it? Should Dr. Peale repent and revamp his whole approach because someone here or there does not like it, and others hear the noise and start barking too?

Intelligent criticism is helpful and wholesome discussion is fine, but these criticisms and jests have usually been more one-sided than Peale's writings and not nearly as helpful. Years of experience in preaching, travel, study, and dealing with people have taught him much that most of us know nothing of. His books have run into numerous editions and many have

[*Continued on page 48*]

I. Man's Quest for Freedom

By ROBERT E. FITCH

"An infection which eats away the spiritual foundation of our institutions" is endangering liberty in America today.

TODAY we are very much exercised about civil and political liberties. But the first thing for the Christian to remember is that the spiritual freedom proclaimed by the church is not the same as these civil and political liberties.

Not only is it not identical with them, but it may even come into conflict with them. The presence of the one kind of liberty by no means guarantees the presence of the other kind.

Paul's New Freedom

The career of Paul illustrates the dilemma. This career is the great story of the pilgrimage of a man in quest of a fundamental freedom. In one sense Paul was free from the very day of his birth. One remembers the episode in Acts (22:28) where Paul is discussing with the captain of the guard the privileges of Roman citizenship:

The tribune answered, "I bought this citizenship for a large sum." Paul said, "But I was born a citizen." He came into the rights of Roman citizenship by birth, and this citizenship ensured to him the enjoyment of specific liberties and immunities.

But even as he spoke these words, Paul knew that his liberty as a Roman citizen was an insufficient liberty. These civil and political liberties were not enough, so Paul sought for a deeper, spiritual freedom.

Robert E. Fitch is dean and professor of Christian Ethics, Pacific School of Religion, Berkeley, Calif. His article begins a series on Christian ethics in which he treats some basic questions for living in these times. Later he will discuss social justice, possessions, and patriotism.

When at last he found this new freedom, he realized that he had not been born free, but that he had been born in bondage to sin and to death.

To escape from this primal slavery he had had to undergo a rebirth. This rebirth came to him, apparently against his will, through the grace of God in Jesus Christ. It was not the Roman citizenship into which he had been born, it was the spiritual freedom in Christ into which he had been reborn that gave him his wonderful sense of emancipation and of newly found power.

In due time there was to develop a conflict between Paul's freedom in Rome and Paul's freedom in Christ. His civil and political liberties were in enmity to his spiritual liberty.

When the time came to choose, Paul knew which kind of "citizenship" was the more precious to him. He knew that to be a citizen of Christ is a greater thing than to be a citizen of any earthly kingdom whatsoever.

The Individual and the Community

Yet it would be unfortunate if the story of our liberties had to stop with Paul. It was to be part of the glory of Christianity that it should assist the nations to a new birth of freedom under God.

The old civil liberties in Greece and in Rome, resting on a purely secular basis, turned out to be short-lived and inadequate. The practical problem was whether man, now rooted in a true spiritual freedom in Christ, could reconstruct those civil and political liberties on a firmer foundation.

Our problem here is that of the relationship of the body to the soul. If at this point Christianity is crudely dualistic in its doctrine of human nature, it will say that the body and the soul are at enmity with each other, and that what affects the one n have no importance to the other.

But the biblical doctrine of n stands in contradiction to this perv sion. It was the whole man that G created. It was the whole man t sinned. And it was the whole n that was to be redeemed.

Man is a person, made in the liken of God, and that likeness embra both body and soul. Therefore, if th is a freedom in the spirit, it sho somehow infect the body with its lib ties. What lies deep in the soul of n must find expression in his social a political institutions.

Our best parable here is the para of the leaven and of the lump. doubt Jesus' main emphasis was the smallness of the leaven and largeness of the lump, and yet the po er of the small leaven to pervade and transform the whole lump was imp tant, too. In any case he took it granted that the leaven must enter lump.

The leaven alone is bitter. The lu alone is heavy. It is only when the t mingle together that we get the swe ness and the lightness of the bread

So we may believe that man's spi ual freedom, which is part of the lea of the Kingdom in his soul, should e ter into the lump of the body pol and transform it with liberties t are civil and political and economic

Our Basic Liberties

What are some of these liber which are properly the fruit of a fr dom which is spiritual?

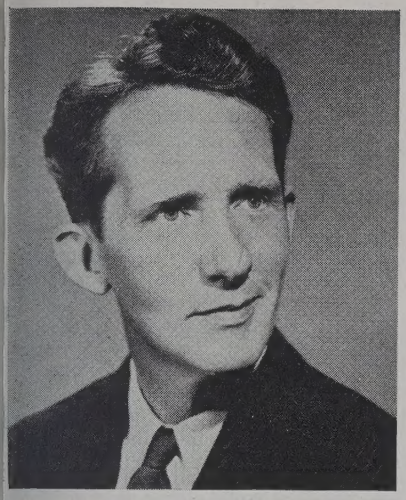
Freedom of the person is a prim liberty. This is something we take much for granted in the United Sta that it is hard for us to recollect t it has been obliterated in most of world.

This is the simple freedom to cho our own residence, our own empl ment, to move about as we please, a not to suffer constraint except by process of law. It is the most ru mentary freedom which makes on private person.

Freedom of religion is another f damental freedom. This means freed to organize as a church, to worship a group as we please, to erect chu buildings and establish ecclesiast organizations, to maintain a religi press, to practice church philanthrop to ensure the religious education of young people, and to engage in missi ary evangelism.

These are overt, external expressi of freedom that must be recognized law.

Political freedom is a third b freedom. We must remember tha



always has two aspects. One is freedom from the status as a colony or a satellite of a foreign power. This is an external freedom.

The internal freedom rests upon such principles as the consent of the governed, representative institutions, the separation and balance of powers, and the protection of the rights of minorities.

A fourth freedom is economic in character. This also has two aspects. There is economic freedom for capital. There is also economic freedom for labor.

The freedom of the businessman is a freedom from arbitrary restrictions upon his activities: the freedom to take the initiative, to assume the responsibilities, and to receive the reasonable rewards of his effort. The freedom of the laboring man is essentially similar in character and must involve, for him as much as for the businessman, the right to form corporations to pursue his ends collectively.

A fifth set of liberties are called civil in character. These usually include freedom of speech, freedom of the press, freedom of assembly, and freedom of conscience. Many people believe that these are the primary liberties, which lie at the base of all the others. The historical record, however, suggests that all of the liberties grew up together within a common context and gave each other mutual reinforcement.

Two Kinds of Freedom

Here let me emphasize the difference between spiritual freedom and civil and political freedoms. In the fifth group of freedoms I spoke of freedom of conscience, although I had already treated religious liberty as the second in my list. Some of our difficulty has arisen from the assumption that these two things are the same.

But freedom of conscience is strictly a spiritual and inward affair, which can be unaffected by external conditions. "Our fathers, chained in prisons dark, were still in heart and conscience free . . ." But while they had freedom of conscience, they did not have religious liberty in the external and objective sense.

This may help us to understand the claim of the Communists that, in their countries, men have freedom of conscience. To some extent this may be true. But certainly men do not have religious freedom in the objective sense in a communist country.

This is also true of certain Roman Catholic countries, like Spain and Colombia. This is the kind of freedom ironically celebrated by Stephans in *The Tempest*—"Flout 'em, and scout 'em; and scout 'em, and flout 'em; thought is free."

But Protestants have never been content just to have freedom of conscience, or freedom of thought. They have insisted that this inward freedom should have the right to express itself in overt freedoms of the press, of speech, of assembly, and in freedoms that are personal, political, and economic.

Freedom Has Limits

While Christians celebrate their liberties, however, they should be more aware than others of the limits of liberty. Every great freedom involves a bondage of some sort. The big point is to decide where to locate your bondage and where to locate your freedom.

Perhaps the most accurate way to formulate Paul's discovery is to say that he found freedom *in* Christ through bondage *to* Christ. Paul did not become free by making himself scot free. What he did was to deliver himself over to the best kind of bondage there is—a bondage which liberated him from all lesser bondages.

If we are to translate this theological insight into terms which are applicable to civil and political institutions, we can say that freedom is always subject to the moral law. Christ was the embodiment of true moral law. He was this law, this Word, made flesh.

To be sure, the kind of law which he incarnated was something richer and more flexible, and ultimately more severe as well as more redemptive, than the law contemplated by most lawgivers. But it has its very practical applications, two of which we are chiefly concerned with right now.

The evidence of history suggests that it is part of the moral law that any one good thing carried to excess destroys itself. Liberty, for instance, is not the only good. So is justice a good, so is truth, so is love.

No one of these automatically embraces all the rest. And when we carry any one of them to excess, in our finite human efforts, we begin to squeeze out the other values. We find that our cherished value literally turns into its opposite.

Long ago Plato observed that liberty carried to excess turns into anarchy, and that anarchy is then healed by tyranny. In brief, too much liberty ends up by contradicting itself.

Plato was a bitter observer of the Athenian democracy of his day. He found that the Athenians carried liberty to the point of license and lawlessness. They carried freedom so far that they lost sight of the basic standards of truth and of moral excellence.

It was this Athenian democracy which had crucified Plato's great master, Socrates. The statesmen were succeeded by demagogues, and the demagogues were followed by tyrants. This was freedom outside the moral law.

The same thing is true of any other kind of liberty. In the nineteenth century in the United States the liberty known as the free enterprise of the capitalists was carried to excess. The first effect of this was a sort of anarchy, which was offset by the superabundance of our natural resources.

The next effect was the rise of monopoly—a capitalist produced system of tyranny which began to throttle the very freedom on which capitalism had first been nourished. The final anarchy came in the nineteen-thirties, when the whole system crashed into irremediable chaos.

Neither this instance, nor Plato's instance, proves that liberty is undesirable in the political or in the economic realm. On the contrary, liberty is always one of the great values in any creative enterprise.

But even liberty has its limits, and those limits are defined by moral law—by what liberty does to fructify the other great values in life as well as to make itself more radiant.

The Price of Liberty

The other principle in moral law we need to remember here is simply that liberty has its price. Freedom is the least free of all the great goods of life.

Consider the price of political liberty. Sometimes that price is a war. Indeed, most of the great democracies of our world have first of all established their liberties through a war

[*Continued on page 33*]

2. The Preacher And His Study Program

By C. STANLEY LOWELL

A pastor discovers a new way of study to prepare himself for preaching.

THE MAJOR TASK of the pastor is preaching. Let us have done with all this foolishness which says it is something else. The pastor must be able to do many things, but preaching is primary.

He should be helpful as a counselor, yet he is no psychoanalyst and should not try to pose as one. He is an administrator, but if this is his forte he should go into business. He may and should be something of a musician, a builder, and a social mixer.

All this is important, but none of it is primary. The work of preaching is uniquely his. By it the pastor stands or falls.

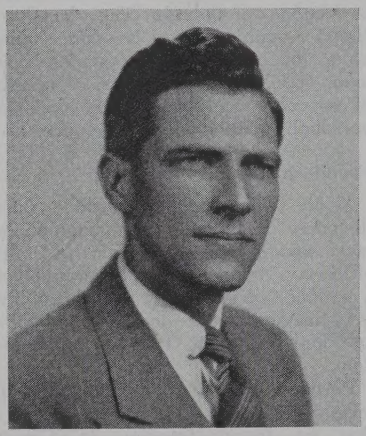
Success in other areas will never compensate for failure in the pulpit. Even moral excellence cannot offset such a failure. We sometimes hear the faint tribute paid Brother So-and-So that he is "such a good man."

This is one of the most unkind things that can be said of a minister. It is the mark of ineptitude. It means that, while of course Brother So-and-So has his good points, he is lacking in the pulpit.

It is our business to be good. But goodness can be no substitute for having something to say. Our parishioners will overlook practically every shortcoming except a fatal weakness in the pulpit.

Preaching Is the Work

When I say preaching is the work I am not referring to sermons in isolation. I do not mean occasional flashes by visiting dignitaries. I refer to that steady, Sunday-after-Sunday rapport that is built up through the years between a pastor and his congregation.



It is the gradual, piece-by-piece unfolding of his mind to them—a process in which they come to understand not only his words but his spirit, and to delight in each new excursion on which he takes them. Yes, this is the work.

If preaching is the pastor's most important task, it follows that sermon preparation must absorb the major block of his time. The sermon should be the first item on his agenda each week. It should, without hesitation or apology, be put ahead of everything else. The time consumed in study and writing should generally equal the time spent in all other activities combined.

How to get ideas is the first problem the preacher faces. Once they have it, most preachers can hammer a idea through to some kind of conclu sion. Impetus is the difficult thing.

Ideas Happen to You

The principle of indirection applie in getting ideas, as in other phase of the pastor's study life. Ideas are nc drummed up by you; they happen t you. Ideas are not pursued and seized they come unbidden.

You may be working on somethin altogether removed from sermon prep aration. Perhaps you are tangling wit an administrative problem or doing routine job. Suddenly, for no apparen reason, a beautiful idea for a sermo flashes across your mind. Then an there, drop everything else and jo down the gist of your thought, indicat ing the direction it is going to take These ideas are all precious—worth far more than anything you could possibly be doing at the moment. Sto dallying with tin and lead when yo have struck a vein of gold.

One day I was engaged in one o those interminable telephone conver sations during which the mind tend to rove. Right in the midst of it some thing hit me. In a flash I could se the whole thing laid out before me. I would almost do itself.

Of course I was disgusted to hav such a thing happen, but not too dis gusted to excuse myself hastily an get the idea down on paper. Some times I start tracing a certain ide when another, even better than th first, branches out from it.

Some of my best ideas have come t me in the middle of the night or im mediately upon waking in the morn ing. On the stand by the bed are pencil, pad, and light. I have discovere that unless these ideas are immediate ly pre-empted, they leave as readil as they have come and never recu in exactly the same way.

The Idea File

These "nuggets" I simply put in

C. Stanley Lowell serves Virginia Beach (Va.) Methodist Church. This article is one of three on "The Work of the Pastor."

file prosaically marked "Sermon Ideas." I don't attempt to alphabetize them. This file, however, is the most precious in all my larder. It protects me from the worst fate that can befall a preacher, that of sitting down with a sermon to write and no idea for it. This devastating experience need never happen if the idea file is kept hot.

The liturgical year is also a great help in supplying ideas for preaching, and will obviate a lopsided pulpit emphasis. Thus, the general nature of your Advent or Lenten preaching is suggested to you. Even a rather broad delimiting of the field is helpful.

I must say, though, that I have never approved of planning all the sermon themes a year in advance. If I attempt to set up topics like ten pins, I come out of it with such subjects as "God's Love and Ours." For me there has to be an element of the variable and unpredictable in sermon preparation. *The wind blows where it wills. . . .* You must give it a chance.

The surest source of sermon ideas is a *systematic reading of the Bible.* One day I was reading the story of Jacob and Esau—how Jacob cheated his brother out of his birthright. When Esau learned that the blessing due him had been given to Jacob he was almost distraught. He cried: *"Have you but one blessing, my father? Bless me, even me also, O my father."*

I began to think of many who were in Esau's plight, those who had lost the very best and had to make out with something much less. There flashed through my mind an idea for a sermon: "Making the Most of What Remains." The whole thing began to fire up. Illustrations came crowding into my mind. The problem was only one of weeding out and boiling down.

The Bible is the best inciter of ideas which the preacher has. Yet it incites most effectively when he is not using it for that purpose—again the principle of indirection.

Your Study Program

The pastor should organize his study program carefully. What should be planned a year ahead is the study program, not the sermon topics. The ideas and the topics will flow almost imperceptibly from the study. Let me stress again, though, that the preacher's study will pay off best in terms of sermon preparation if he is content to employ the principle of indirection.

One's reading should be *systematic rather than sporadic.* Do not read Browning one week and *Trader Horn* the next. Since life is so short, cut out all flotsam and give attention only to the things that count.

The habit of reading the current "chiller" before turning out the light is not to be commended. It is better to relax with Emil Brunner or Paul Tillich. If you want something light, try De Tocqueville or Thoreau.

I quit reading novels years ago—quit it with many a pang. There just wasn't time. Judging from the reviews he puts out, Bishop Kennedy seems to read a good many novels. It is all right, of course, to fool around with that sort of thing, but when does he do his reading?

My study plan is different from any I have ever encountered. Yet it is not without a certain logic. I came upon it quite by accident. Years ago I chanced to hear Reinhold Niebuhr give a series of lectures. He threw me into a red rage. I was too angry and upset to talk seriously with anyone. Niebuhr was wrong, there was no doubt about that. There was only the little matter of proving him wrong.

For months I brooded over his major ideas. Then one morning I awoke knowing that Niebuhr was right. Not on everything, of course, but certainly on his indictment of my own position.

Having come to such a conclusion, I was naturally under the obligation to make an exhaustive study of Niebuhr. I undertook a careful reading of his works.[1] This venture proved fruitful, and it occurred to me that it might provide a good pattern for study.

Read All a Man's Works

In my reading program I work *not by subjects or by current titles so much as by men.* I pick out a winner, someone who has definitely changed the theological climate. Then I deliberately set out to use this man up. I stalk him, I track him relentlessly, I study and brood over everything he has written. He is my project. I follow him until I have cornered him, pinned him down, completely exhausted him in so far as I am capable. Then I move on to the next man.

If I do not get the man's point the first time, I am by no means defeated. I shall encounter the point again and yet again. In different guises and connections it will come at me. This, I believe, is the way to get into the mind of a man, and it is in getting into his mind that you derive from him.

The next man I turned to was Arnold Toynbee. I read everything by this author that I could get my hands on.[2] He wrought in me no such major upheaval, but he did open up new worlds. I read his multi-volume *A Study of History* with great care. Largely because of its copious footnotes and generous appendixes, it had a value far greater than that of the single volume in condensed form.

Due perhaps to increasing tension between Protestantism and Roman Catholicism, I was prompted to study Martin Luther and the Reformation. I discovered that there were more titles listed for Martin Luther than for any other name I had discovered. But I dug into the subject as best I could. I read a number of "lives" and "appraisals." Then I tackled Luther's works.[3]

There were wheels within wheels. There was, for instance, the matter of the Peasants' Revolt and Luther's controversial attitude toward it. This suggested the larger problem of the relation of Protestantism to economic life and particularly to the capitalistic system.

I had heard of Tawney's book (*Religion and the Rise of Capitalism,* Harcourt, Brace, $4.50). I read that and it led me to one of the most powerful and enlightening volumes I have ever encountered, Max Weber's *The Protestant Ethic and the Spirit of Capitalism* (Scribner, $4.50). How a man can escape dozens of sermon leads in this book is beyond me. They scream at you.

Minors and Majors

Sometimes the reading of a minor book will stir a major interest. A number of years ago I happened to pick up Sangster's book on perfection (*The Path to Perfection,* Abingdon, o.p.). Reading this book, I became fascinated with the idea of a man's professing perfection in this life, not arrogantly but humbly, and then demonstrating that he had it. Was such a thing possible? The very idea came as a rebuke to the indolent acceptance of moral mediocrity generally prevalent.

The book created a curiosity about John Wesley's doctrine of Christian perfection which I then began to examine. This study opened up to me the whole range of perfection litera-

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[1] Scribner: *Moral Man and Immoral Society,* $3.50; *Reflections on the End of an Era,* o.p.; *Beyond Tragedy,* $3.00; *Christianity and Power Politics,* $3.00; *The Nature and Destiny of Man,* $5.00; *The Children of Light and the Children of Darkness,* $2.75; *Discerning the Signs of the Times,* $3.00; *Faith and History,* $3.50; *The Irony of American History,* $3.00; *Christian Realism and Political Problems,* $3.00. Macmillan: *Does Civilization Need Religion?,* o.p. Harper: *An Interpretation of Christian Ethics,* $2.00. Willett Clark: *Leaves from the Notebook of a Tamed Cynic,* o.p.—Ed.

[2] Oxford University Press: *A Study of History,* Vols. I-VI, Set, $45.00; *Civilization on Trial,* $4.00; *The World and the West,* $2.00; *War and Civilization,* $2.50. Pendle Hilll: *Christianity and Civilization,* o.p.; Columbia University Press: *The Prospects of Western Civilization,* o.p.

[3] Muhlenberg Press: *Works of Martin Luther* (6 vols.), ea. $4.00. Longmans Green: *Luther and the Reformation,* o.p. Macmillan: *Peasants' War in Germany,* o.p. Abingdon: *Here I Stand,* $4.75. Concordia: *Martin Luther: His Life and His Labors,* $3.50. Houghton-Mifflin: *Life and Letters of Martin Luther,* o.p.

ture, which is considerable. I ended up by writing a book on the subject which I could never get anyone to publish.

I had noticed in the reviews that the books of P. T. Forsyth were being reissued. P. T. Forsyth, an English Congregationalist clergyman, had been at the height of his power at about the turn of the century. He had written prolifically and now his books were being brought out in new editions. I wondered why. The thing intrigued me. I got one of these books, read it, liked it. Then I went on to read all the rest. Forsyth was no disappointment. He proved highly provocative. Not his least recommendation was a way of neatly packaging his ideas.

Someone called my attention to the Englishman, Herbert Butterfield. I read one of his books, liked it, read all the rest.

Then I knew I was in for it. There was a name that beckoned irresistibly. Everyone was talking wisely of existentialism. Where could you find out about that unless you went right to the source of it all? You can dodge the man for just so long. Then you expose your mind to the most provocative philosophical and theological figure of the nineteenth century, Sören Kierkegaard.[4] During these past months I have been struggling with him. It is easy for him to lose me. He has, nevertheless, stimulated me enormously and affected my preaching profoundly.

How Reading Helps

How do such men help one in the Sunday-to-Sunday preparation of sermons? Once more the principle of indirection applies. *You soak up, you absorb and assimilate, what the man believed.* You get into the way of thinking and feeling as this man did. You insinuate yourself into his mind—not trying now to criticize him or ferret out his errors, but bringing yourself into rapport with him so that you can grasp the precious thing he added to human insight.

You seldom quote directly from such men. You would not preach a sermon on "The Concept of Dread." Instead, when you take up the Gospel again, you see it in a new light and interpret it with new vigor.

This is not to say that a man is Niebuhrian one year, Barthian the next, Kierkegaardian the third. It means that for a substantial period a person systematically exposes his mind to this one man's teaching. Insofar as possible, the reader tries to master the approach of this genius in order that he may relate it to his total understanding of the Gospel.

I believe that we grow in our grasp of the Gospel and therefore in our preaching capacity *through the stimulative contact with the great ideas of great personalities.* In the kind of contact I envisage you derive not only an idea or two from the man in question, you get the man himself. You discover how his mind worked and perhaps why it worked that way. You learn, in measure, to think the way he did. Thus you add something priceless to your own equipment.

About Book Reviews

This is not to suggest that one should read nothing else while one of these studies is in process. He can, to some degree, keep up with the plethora of publications in his field. He may study the reviews for guidance in his selections.

I might say, in passing, that those who review religious books are often the pals of those who write them. As a result, we sometimes encounter a laudatory review of a book that is hardly worth reading, much less buying for one's library. It is all very well to do a friend a favor, but reviewers should remember that the preacher's scarce cash is in the balance.

In general, I am convinced that it is better to subsist on solid food than on the frappés and meringues of the current boy wonder. These products are usually "too good" in the superficial sense of the expression. The stuff is racy and readable, pithy and pungent. It is the sort of thing you tend to use as it is because you cannot very well improve on it.

Such a process anesthetizes your own mental effort. You cannot take up what you read and use it just as it is. What you derive for your own use must be hammered and shaped by your own thought process.

The result is not something you have lifted from another man but something of your own that his insight has immeasurably enhanced. You are endebted to him but it is an honest debt. The returns, I say, are slower, but they are far surer.

[4] Princeton University Press: *Attack upon "Christendom,"* $4.50; *Concept of Dread,* $3.50; *Concluding Unscientific Postscript,* $8.50; *Either/Or* (2 vols.), $9.00; *Fear and Trembling,* $3.00; *For Self-examination, and Judge for Yourselves!,* $3.50; *Kierkegaard Anthology,* $7.50; *Philosophical Fragments,* $2.50; *Repetition,* $3.00; *Sickness unto Death,* $3.00; *Stages on Life's Way,* $7.50; *Training in Christianity,* $4.00; *Works of Love,* o.p. Oxford University Press: *Christian Discourses,* $7.00; *Fear and Trembling: Dialectical Lyric by Johannes de Silentio,* $3.00; *Journals,* $8.00; *Point of View,* $3.00; *Present Age, and Two Minor Ethico-religious Treatises,* $3.00. Augsburg: *Edifying Discourses* (vols. 1-4), $1.50 ea.; *For Self-examination, Recommended for the Times,* 75¢; *Gospel of Suffering,* $2.75; *Thoughts on Crucial Situations in Human Life,* $1.50. Doubleday: *Fear and Trembling, and Sickness unto Death,* 85¢. Harper: *Purity of Heart,* $2.50. Pantheon: *Sören Kierkegaard,* $5.00.

Monday Morning

by emory stevens bucke

Something to Read

A STORY going around has it tha a state policeman recently stoppe a motorist for a routine examinatio of drivers' license. The motorist, some what flustered, finally produced a car that had absolutely no resemblance t a driver's card. When the amaze officer asked him what he had in min the driver said, "Oh, I just though you might like something to read whil I'm looking for my license."

I've been in that spot; and if yo haven't, then you've had similar mo ments. But a new thought came to m as I heard that story: I wondered sometimes, some of the literature w find in church pews is for the purpos of giving us something to read whil waiting for the parson to bring u something more important.

Now this is confession—but I've spen a good many moments reading thing I find in church pews while waiting fo something to start happening. Joh Wesley would roar from his grave i he knew how late many of his Meth odist children are!

While waiting, I've read church budg ets, general board publications, ol church bulletins, bean supper an nouncements, and even advertising o the backs of fans provided by th local undertakers—just "sittin' ther lookin' natural!"

We may rest assured that churc clutter is not confined to the pews. Hav you ever "guest preachered" and mad a careful study of the insides of th average pulpit? Dear me! I've itche to be a candid camera man doing a "inside story" of church pulpits.

Items assembled there defy all logi You might find there a moss-covere glass of water left over from th bishop's visit, a push-bell, a pigg bank, an assortment of pledge card from last year's "agony Sunday," a fe old notes dealing with who gave th flowers, a filled-out baptismal certificat for a baby who didn't show up la Children's Day, an empty box hexylresorcinol throat-ease lozenges-

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elieve it or not, I once saw a box of rn plasters and a pair of overshoes! But back to where this column arted out, to wit: something to read hile waiting. I did have something rious in mind. I wanted to suggest at the process of waiting for some- ing to happen in church could be one the most valuable parts of the ex- rience of worship.

Certainly we ought to get rid of the w and pulpit clutter in the Lord's use, for the clutter is distracting. But e can provide appropriate things such copies of great paintings, well- anned chancel and altar decorations, tractive church bulletins that are adable, and other aids to devotions. nd surely the organist could be there few minutes early.

What happens often, shouldn't—while e are waiting. What happens that is od, therefore, should be planned. I use that word "planned" with care. think that it can be carried to dull tremes. I ruined a summer vacation ice by planning an entire year's urch program—including sermons. nd was it dull!

Nevertheless, I think that it is a wise ocedure to have a schedule in mind matter what we're up to. A schedule ves you a point of reference, at least, id that is good. It gives you a won- rful sense of being somebody to dis- rd the schedule once in a while and something creative—but still you ust have the schedule to begin with.

A quite earthy friend of mine once id that the trouble with us preachers that we have no one to report to—. id he's right.

It is easy for self-employed people hat's what we are now legally defined being under the new Social Security w) to work in such splendid isolation at we are like that "head man" who so far ahead that he's not even in it.

Creative geniuses though we may be, e proof of what we build is still vested how it works. A cross-reference must me into the process somewhere. A nius who produces a fur-lined syrup tcher will find little demand for his aftsmanship.

I am spending a lot of time currently ith seminary and college professors. e are working with them in the ex- nsion and improvement of our ref- ence and text publishing program. It crystal clear thus far that the men ho are producing valuable books for ese specialized uses are in communi- tion with their colleagues and their udents.

I'm learning a lot from them. They e reporting to somebody. They've t plans—but they aren't stuck with em!

Communicating The Christian Hope

By HOWARD L. STIMMEL

Ideas that may be helpful in the preparation of Easter sermons are offered in one pastor's thoughts on how eternal life shall be preached.

ONE OF THE problems arising out of the discussions in the recent Assembly of the World Council of Churches at Evanston is in the area of communication. Just how shall the churches get across to the minds of the people who sit in the pews the eschatalogical aspects of our Christian faith?

It has been suggested that in the future more laymen and parish ministers be included in the drafting committees, so that reports and resolutions may make more effective contact with the minds of people who have had little or no formal training in theology. This suggestion is a good one.

What Terms Shall Be Used?

Within the general area of communicating the eschatological aspects of our faith, a matter which has not yet received sufficient treatment is: What terms shall the Christian preacher use in talking to his people about the life everlasting? Both the words that are used and the concepts behind them need clarification.

The purpose of this essay is to get the above question before the house in the hope that others will carry the discussion further.

A significant book in this area of faith by A. E. Taylor carries the title, *The Christian Hope of Immortality* (Macmillan Co., $2.25). But other responsible thinkers are telling us that "immortality" is not a Christian concept at all, that "immortality" is part of an exotic world view which has been imported into Christianity, and that instead of "immortality" we ought to use the term "Resurrection."

A well-informed preacher who has a conscience about such matters is often in an embarrassing position as he tries to preach the Gospel of Christian fulfilment for individuals and society beyond the grave. All of the ready-made terms in current use are loaded with connotations some of which one may feel he cannot endorse.

John A. T. Robinson, in his thought-provoking book *In the End, God . . .* (Alec R. Allenson, $2.00) sets forth the background of some of the terms we commonly use. Consider a few of them:

Four Aspects

Survival. This term signifies the primitive conception that man's life goes on after death to another existence not essentially different from the present life, except that it is more shadowy. Modern spiritualism makes a good deal of this approach.

Immortality. Robinson declares that this conception is a corollary of a pantheistic faith. The basic idea is that man has in himself a spark of divinity which is now imprisoned in a body of flesh. At death the body is sloughed off and the inherently immortal soul is set free.

Resurrection is the usual biblical term and is the counterpart to belief

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in a personal God. Man is neither divine nor immortal in himself. New life beyond death is the beneficent gift of God and it is the whole man who is raised up. As Robinson puts it, men's hope is found not in anything within themselves but in "the infrangible relationship of love in which they are created and held."

Eternal Life. This is a term used extensively in the Gospel of John. Literally it means the life of the new age. It is the "age life." Or we might say, the "ageless life" or the "spiritual life" or the "Christian life." Eternal life is the life which God has within himself and which he has revealed to us in Jesus Christ.

Through "belief" in Christ, that is, an affirmative response of the whole personal being to Christ, we ourselves may begin to enter this life and then go on with it after death. Eternal life is not merely going on forever. It is living a life that is worth going on with forever.

Three Alternatives

It is the thesis of this essay that each of these terms signifies something that the Christian preacher wants to say to his people. No one of the terms says it all. Each of the terms carries with it some connotations of which the Christian preacher may feel he wants to purge his message.

This is our semantic problem. What shall we do? Three alternatives suggest themselves.

Conceivably we might, for one thing, agree upon some new word into which we could pour the richness of our many-sided Christian hope. This, however, is not likely to happen. Any new term without rootage in Scripture and in the familiar language of devotion would have difficulty in winning its way.

Or, in the second place, we might pick out one of the terms already familiar, redefine it, and use it consistently to the exclusion of all others.

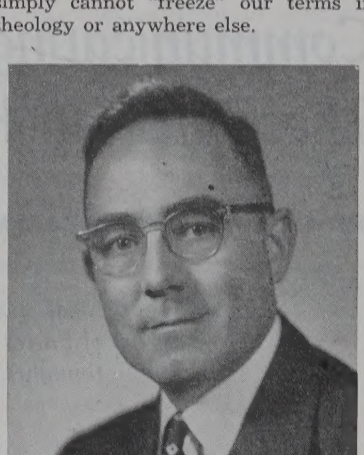
Or yet again, in the third place, we might continue to use all of these familiar terms with a certain flexibility of meaning and overlapping of definitions. It is the writer's present belief that this course of action is the most promising one.

Theologians, philosophers, and linguistic purists may hold up their hands in holy horror at this suggestion. But most of them do not face the necessity of preaching the Gospel week after week to congregations of laymen.

Flexibility in the use of terms is a continual and inevitable practice. For example, no one of us would hesitate to use the expressions "sunrise," "sunset," or "the four corners of the earth," even though we would have no thought of meaning by those words the same things that were meant by the people who first used them.

Christian Content

Language is a living and, therefore, a constantly changing phenomenon. We simply cannot "freeze" our terms in theology or anywhere else.



STIMMEL

In each one of the four terms referring to the future life which are mentioned above, there are elements which the Christian preacher today wants to include in his presentation of the Gospel. The idea of *Survival* emphasizes the spiritual continuity between our experience here and our experience he after.

The idea of *Immortality* emphas that at death the physical arran ments of this life are broken up ne to be restored in the same way. It stresses the inherent worth and nity of human personality and the wardness of the spiritual life.

The idea of *Resurrection* signifies wholeness and integrity of the p sonal life, the idea that man is a bo mind and not just a discarnate sp It also emphasizes our dependence the grace of God, the real break tween this life and the next, and victorious power of God over otherw ultimate forms of dissolution.

Eternal life emphasizes the fact t our chief Christian concern is not w merely prolonging our human existe but with the redemption of the qua of our existence, which redempt comes from God through faith in Chi

All of these are valid elements in Christian hope as it touches upon experience of individuals. The preac will do well to use now one term, another, as he seeks to emphasize this, now that aspect of our total Chi tian hope. Incidentally, this is w the biblical writers themselves do.

If the preacher knows a little ab the history of the theological te which he uses and has worked out his own mind a reasonably integra attitude toward the long future, he be able to use various terms b with responsibility and with freed to the edifying of believers.

Where Do the Members of Our Large Denominational Bodies Live? (1952)

Approximately 35.7 per cent of Methodism's membership dwell in the so-called "strictly rural" communities of 2,500 or less while 20.7 per cent dwell in the large cities of 100,000 or more. The remaining 43.6 per cent dwell in the middle size communities ranging from 2,500 to 100,000. This group is divided about equally between communities of 2,500 to 10,000 and from 10,000 to 100,000.

The Roman Catholics have 14.6 per cent of their members in the smaller communities and 46.7 per cent in the larger or strictly city centers.

The Baptists have 32.4 per cent in the one and 25.6 per cent in the other.

The Presbyterians show 24.4 per cent and 28.8 per cent respectively.

The Episcopals, 17 per cent and 38.7 per cent.

The Jews, 4 per cent and 86.1 per cent.

—From "A Statistical Review and Financial Report" of The Methodist Church, prepared by the Council on World Service and Finance

o Time for Study

N A WORLD wherein things seem to move at a faster pace than they once did, and in which there are more stractions than ever before, it is of increasing con- rn that time for serious reading is being crowded out our lives. There is perhaps more "education" today an ever before, but by all appearances there are fewer arned persons.

The trend of the times in education is to concentrate teaching persons how to earn a living. After the in- vidual is trained for his job or profession, all the nphasis is upon "getting the job done," and the idea Christian vocation is all but lost. A person does not ed to be learned—or so it is thought—in order to t most jobs done in our society.

Not even the minister of the Gospel escapes this end of the times. Once respected as a scholarly leader his community, the pastor in too many instances has come a kind of administrator, with no more time or clination for intellectual pursuits than the average tizen. A condition of this kind is recognized in the atement of the secretaries to the Third Assembly of e National Council of Churches of Christ in the . S. A., held recently in Boston.

"The administration of the churches as institutions," ey say, "has become so time consuming that denomi- ational executives and ministers of local churches d it difficult to maintain the standards of scholarship hich effective leadership requires. Bishops with many urches to supervise, board secretaries, and the min- ters of highly organized churches have difficulty in ding time for concentrated reading, reflection, and eative work. How can the churches maintain intel- ctual depth while they expand in institutional eadth?"

This raises questions every pastor ought to be asking mself. Why is there no time for study? The answer es partly in a lack of self-discipline, aggravated by the essures of our culture. We live in a time when people e generally complacent about the value of intellec- al pursuits.

The condition is symbolized by a type of books ap- earing in recent years as a part of what has been rmed the "easy-does-it movement." Warren Weaver, mathematician and teacher, has said in an article on Peace of Mind" in *The Saturday Review* (Dec. 11, 54), "This 'How to Be at Peace' gimmick seems to e a part of a general lazy movement which we find rged on us from all sides. 'How to Know Literature' without reading books); 'How to Speak Foreign Lan- uages' (without studying); 'How to Grow Thin' without dieting). The 'How to Be Happy' ones seem me particularly objectionable. . . ."

Such an intellectual climate makes it as difficult r the pastor as it is for everybody else to discipline imself to serious study. But we believe that the studied attempt of pastors everywhere to pull themselves out of this climate, or change it, is essential to the health of Christianity today. It is our conviction that effective leadership in the churches does require high standards of scholarship, and that time ought to be found for reading, reflection, and creative work. This may involve an agonizing re-appraisal of the difference between the wheat and the chaff in the work of the pastor.

Bureaucracy in the Church

THE REASONS why there is no time for study are no doubt many and complex. There is an important contributing factor, however, that Methodist pastors more and more are complaining about. They are saying that, from their point of view, they are being overwhelmed by plans, programs, and pyramiding appeals initiated in the general agencies with the intention that they will be carried out in the local churches. Says one pastor, "those appeals and programs keep piling in from every direction: national boards, annual conferences, Council of Bishops. . . ."

Another pastor, studying an outline of a six-months program of Methodism's general boards and agencies, complains that he finds "at least thirty specific dates to be observed in some manner, and often for some special asking," in the twenty-five week period. We have not counted them, but even allowing for considerable exaggeration, the situation is bad.

For a long time pastors have been disturbed about the complexity and burden of an ecclesiastical bureaucracy. Some of the complaints appear to be rationalizations of lazy pastors, but many of them are wholly justified. It would seem that the over-all program of The Methodist Church needs a more thorough re-examination at a number of points than it so far has been given. Some problems that have not yet been solved include the lack of co-ordination among the general agencies of the church; the multiplicity of special appeals and offerings; the number of board plans and programs worked out for the entire year and which, if followed closely, would leave the local church and its pastor little freedom to meet their local needs creatively.

Considerable hue and cry was raised prior to the General Conference of 1952. The church spent a large amount of money getting the Church Survey Report. But only a few items of the report received the favorable action of the General Conference. We are now approaching the General Conference of 1956, and if pastors want any action they will have to make their views known to General Conference delegates and to executives of Methodist agencies. We believe these leaders will listen to any responsible and well-considered views of Methodist pastors.

Preview

Church-Sponsored Group To Push Desegregation

CHAPEL HILL, N. C. (R.N.S.)—A church-sponsored group called the Inter-Racial Fellowship for the Schools has been formed here to consider how this community might implement the U. S. Supreme Court's decision barring segregation in the public schools.

Stressing that its methods would be those of "persuasion and education" rather than "pressure and condemnation," the fellowship said it would seek primarily to work through churches and other organizations.

The group adopted a seven-point program of objectives and announced four specific action projects.

The latter include the provision in school and church libraries of study shelves on the desegregation question; the encouragement of study groups to consider the problem and its solution; the arrangement of "practical illustrations of voluntary unsegregated community activities"; and the use of radio forums, panel discussions, and printed matter to "keep the public informed and prepared for whatever decisions the Supreme Court may make."

Sponsored by the Chapel Hill Ministerial Association, the group numbers more than fifty white and Negro members.

Rockefeller Gives 20 Million For Theological Education

NEW YORK (R.N.S.)—John D. Rockefeller, Jr., has given $20,000,000 in securities to strengthen and develop Protestant theological education in the United States. The gift is believed to be the largest single grant ever made for religious training purposes.

It was presented to the Sealantic Fund, a corporation Rockefeller set up here in 1938 to administer some of the gifts in his general philanthropic program.

Dana S. Creel, director of the Sealantic Fund, said that "the fund has plans pretty well under way for use of the money, but the plans are not yet complete and there can be no further announcement at this time."

He said it is up to the fund's board of directors to determine distribution of grants "within terms of reference established by the donor."

In December 1953, Rockefeller made a gift of $1,000,000 in securities toward revitalizing Harvard University's Divinity School.

In recent years he also has made substantial grants to such schools as Union Theological Seminary here and Yale Divinity School in New Haven, Conn.

Commenting on the $20,000,000 gift, Henry P. Van Dusen, president of Union Theological Seminary, said it "will have an immediate and significant effect in strengthening the training of Protestant ministers."

"Mr. Rockefeller's munificent gift," he said, "seems to evidence a re-quickening in his mind of an interest in lifting standards of leadership for the churches which had been expressed in earlier substantial gifts to a number of theological institutions.

World Council Outlines Minimum Relief Needs

GENEVA (R.N.S.)—A minimum of 1,702 tons of food, 5,152 tons of clothing, and extra quantities of medicines will be needed this year for distribution to needy persons in various parts of Europe, the World Council of Churches estimated in a statement issued here.

The materials are urgently needed not only for refugees who continue to arrive from behind the Iron Curtain in a steady stream, but also to support the welfare work of European church groups, a World Council spokesman said.

Emergency needs for relief goods have been spurred, he said, by various catastrophes throughout Europe during the past year, including earthquakes in Greece, floods in Austria and Italy, bad harvests in Yugoslavia, and "uncertainty" in Trieste.

"Generally speaking," the spokesman added, "pastors and church workers in western and central Europe need help, either because of low salaries or economic inflation or both, while camps and institutions for refugees have to be maintained in Germany, Austria, France, Italy, Greece, Belgium, and Turkey.

"Due to the availability of certain surplus foods from the United States, the amounts required for our 'normal' program this year are lower than they were in 1954, but non-surplus foods—flour, fats and oils, sugar, and eggs—are even more precious than in previous years."

Family Life Report Ready

The *Report* on the second National Conference on Family Life that met in Cleveland, Ohio, last October is now available in booklet form.

The booklet contains the memorial to General Conference concerning the continuation of the National Fa Life Committee that planned the c ference. The memorial requests General Conference to make provis

"1. For a continuation of the Nati Family Life Committee, which plar this second conference, for the quadrennium,

"2. And that this committee be stituted as an interboard committe respect to its personnel representat with authority to select additional m bers at large, and lodged in the D sion of the Local Church of the B of Education,

"3. And that this committee be thorized to arrange for another nati family life conference or regional fa life conferences during the next qu rennium."

Other contents of the booklet are addresses delivered at the confere reports of the six work groups; rec mendations for action from the w groups; and resources for follow-u

The title of the booklet is *Repo Second National Conference on Fa Life of The Methodist Church* (3054 Order from National Conference Family Life, Box 871, Nashville, T nessee. Price 25 cents each; 10 for $ cash with order.

Craft's Suspension Uphel

The one-year suspension of a M odist minister, Blake Craft of Clay Georgia, was upheld by the Cour Appeals of the Southeastern Juris tion at a hearing February 1 in C lotte, North Carolina.

The decision was announced by G Davenport, Tuscaloosa, Alabama, ch man of the nine-man court, followi seven-hour closed session to cons Craft's appeal.

The Georgia clergyman was pended for a year last July 8 aft church trial in Atlanta ordered by North Georgia Annual Conference.

At that time he was found guilt "un-Christian tempers, words actions," and "imprudent and unmi terial conduct." Sixty-two witne were heard during the six-day trial

The charges against Craft resu principally from articles in *One M odist Voice*, monthly tabloid newsp which he publishes. His publication accused other Methodist minister engaging in communist activities.

At the Charlotte hearing of the peal, the jurisdictional court ruled:

"That the evidence presented in trial does sustain the verdict; that errors which occurred in the trial not such as to vitiate the verdict. Th fore: this court affirms the decisio the Trial Court."

In its decision the appeals court

tated: "The basic reasoning of this ourt is based on the tradition of Methdism that the Annual Conference is ie supreme body in matters of minisrial character and conduct . . ."

The appelate court further stated:

"The office of an Elder is not a vested ight, nor a permanent privilege—it is ermanent only if an Elder walk humly and circumspectly in keeping the ith, the devotion, the fellowship, and -yes, the Discipline of The Methodist hurch. If the temper of one's words, nd the spirit of one's life, begin to conibute to spiritual anarchy or to cultiate an epidemic of dissension, and disust, and discord, then it is the duty of ie members of his Annual Conference deal with him."

The findings continued:

"Freedom of opinion, freedom of exression, freedom of action is a precious eritage of Methodist ministers also. ueer and unusual personalities have lorned our ministry in every age—aking a definite contribution by their nfettered thinking and speaking. Wise titude is permitted and encouraged in ie liberty of Methodist pulpits.

"We know nothing of 'thought conol' in The Methodist Church. Howver, personal liberty CAN slough off to personal defiance of the peace, the tablished order, and the discipline of ie Church. An Annual Conference has ie clearest mandate concerning the ehavior of its clerical membership, and ust remain the sole arbiter of the aceptability of those who exercise the fices of Holy Orders in their ranks."

In weighing Craft's appeal, the jurisictional court ruled:

"That the bill of charges and specifitions was sufficiently clear and defiite.

"That no evidence is found in the trial cord that the trial jury erred by 'seting itself up as the accuser and a mmittee of investigation' [as charged y Craft].

"That the jurors were competent . . . at no evidence of prejudice against ie accused among the jurors is found.

"That the accused was represented y an Elder of the South Georgia Conrence, and that the Trial Court was ithin its rights to deny additional ounsel in the person of a layman . . .

"That there is no evidence in the cord of the trial of the presiding offir having given instructions to the ry or to a committee of the jury."

A second appeal, this time to the dicial Council or "supreme court" of he Methodist Church, will be filed by raft, it was announced by his coun-l, J. Ed Fain of Moultrie, Georgia.

A hearing will be requested, he said, o clear up several points of church w for the good of the denomination."

SCENE from *A Chance to Grow:* Mr. Alton's pastor encourages him to draw upon the resources of Christian faith in his hour of need, while his wife is in the operating room.

The Judicial Council is not due to meet, however, until July in Denver, Colorado. Craft's suspension officially ends at the June meeting of the North Georgia Conference.

Waights G. Henry, Jr., president of LaGrange College, LaGrange, Georgia, was counsel for the church, assisted by H. C. Holland of Atlanta.

Film Recommended for National Family Week

A Chance to Grow is the title of a thirty-minute motion picture recommended by the Department of Christian Family Life for use in connection with National Family Week, according to Edward D. Staples, department director.

The 16 mm sound film was produced by Family Films for the Methodist Radio and Film Commission. It was first shown last fall at the National Family Life Conference in Cleveland, Ohio.

This is the simple story of life in a family that had to meet an emergency situation. The Alton family has three children, the oldest a boy about fourteen years of age. When the mother has to go to the hospital for an emergency operation, the adolescent boy becomes quite concerned and recognizes that father will have many expenses and therefore ought not to spend money on a housekeeper or restaurant meals.

The father has tried to get a housekeeper, but is unsuccessful, so the children make the best of it. Their experiences in cooking, eating, and adjusting to each other in the emergency constitute the major plot of this picture.

The fact is brought out that children need a chance to grow, that parents have an opportunity and responsibility for helping their children mature.

The film, in black and white, is available from The Methodist Publishing House serving your church; rental $9.00.

Pastoral Care Schools

The 1955 summer schools of pastoral care, sponsored by the Institute of Pastoral Care, Inc. have been announced.

Six- and twelve-weeks courses in clinical pastoral training will be offered in some eleven hospitals, strategically located across the nation, affiliated with and approved by the institute.

At each training center a chaplain supervisor is in charge of instruction, and may be assisted if enrolment requires. The ratio is five or six students to the leader. Work in all the institutions utilizes the clinical method of actual pastoral work with people. Reports are required, and selected books and articles are assigned for reading.

Training centers have been established in the following institutions:

General hospitals: Augustana Hospital, Chicago, Illinois; Emanuel Hospital, Portland, Oregon; Massachusetts Gen-Miami Valley Hospital, Dayton, Ohio; eral Hospital, Boston, Massachusetts;

St. Louis City Hospital, St. Louis, Missouri; University Hospital, Ann Arbor, Michigan.

Mental Hospitals: Boston State Hospital, Boston, Massachusetts; Cleveland Receiving Hospital, Cleveland, Ohio; Gowanda State Homeopathic Hospital, Helmugh, New York; Medfield State Hospital, Harding, Massachusetts; Worcester State Hospital, Worcester, Massachusetts.

General information can be obtained from James H. Burns, Executive Secretary, Institute of Pastoral Care, Inc., Massachusetts General Hospital, Boston 14, Massachusetts.

Application for admission to any of the schools should be sent directly to the chaplain supervisor concerned, the announcement states.

Methodist Women Seek Full Clergy Rights

CINCINNATI, O. (R.N.S.)—The Woman's Division of Christian Service of The Methodist Church acted here to obtain full clergy rights for members of their sex who have chosen to be ministers.

Delegates to the division's annual meeting voted to petition the 1956 General Conference to grant such rights to qualified women.

They also authorized a year-long information campaign to be conducted on the local level to acquaint women with the problem.

At the present time, Methodist women may be ordained as "lay preachers," serve churches assigned to them by district superintendents, preach, and administer the Sacraments.

But they cannot "demand" an assignment from the bishop, as is the right of a fully ordained male clergyman. Nor can they participate in ministerial pension plans, since they are not full-fledged members of a Methodist annual conference.

There are currently about 350 women "lay preachers" in The Methodist Church.

Methodists Plan System Of Nursery Schools

CINCINNATI, O. (R.N.S.)—Kindergartens and through-the-week nursery schools will be operated in local churches having adequate facilities and leadership, if a Methodist Board of Education recommendation is followed.

The board decided in sessions here to request Methodist General Conference legislation which would recognize the nursery schools as part of the denomination's Christian education program.

General development of the program would begin with the Department of Christian Education for Children in the Division of the Local Church, with responsibility for school administration to be centered in the commission on education, it was announced.

The board also called upon Methodists to support public schools of their communities. But it declared "unalterable opposition to the small minority of aggressive humanists . . . who seek secularization of public school education."

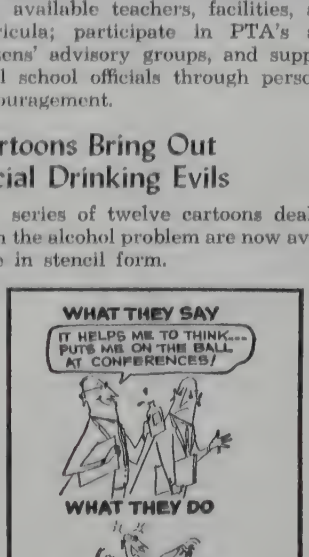
"We urge public educators to recognize," the Methodist leaders said, "that a religious—but non-sectarian—basic orientation of public schools is the best way to strengthen the enthusiasm of religious people for public education."

To strengthen public schools the board suggested Methodists take these steps:

Keep church members alert to public school affairs; encourage qualified persons to seek membership on school boards and committees; raise school budgets to adequate levels; secure the best available teachers, facilities, and curricula; participate in PTA's and citizens' advisory groups, and support local school officials through personal encouragement.

Cartoons Bring Out Social Drinking Evils

A series of twelve cartoons dealing with the alcohol problem are now available in stencil form.



All twelve cartoons come pre-cut on one stencil and can be clipped out, one at a time, for use in church bulletins, papers, promotional mailings—anything mimeographed.

Each cartoon hits hard at some phase of the social problem caused by social drinking, but in a humorous way.

Produced by cartoonist George Mercer, they are part of the "What They Say—What They Do" series r running in the *Voice* and *Clipsh* Methodist Board of Temperance pul cations.

Cost for one stencil containing twe cartoons is 50 cents. Order from T Press, 100 Maryland Avenue, N. Washington 2, D. C.

Coming Events

Information for this section shou reach the office of *The Pastor* six wee before the event is scheduled to ta place, or as far in advance as possib —Ed.

Mar. 5—Rock River Family Life confe ence, First Church, Elgin, Ill.
Mar. 8-9—Chicago and St. Louis areas i terracial conference, Woodlawn Chur Chicago, Ill.
Mar. 8-10—Northeastern regional confe ence directors of adult work and confe ence presidents of young adult fello ships, Buck Hill Falls, Pa.
Mar. 10-13—Northeastern regional ad convocation, Buck Hill Falls, Pa.
Mar. 16-18—North Central Jurisdict W.S.C.S. meeting, Cincinnati, Ohio
Mar. 25—The Annunciation
Mar. 27—Passion Sunday
Apr. 3—Palm Sunday
Apr. 3-9—Holy Week
Apr. 7—Maundy Thursday
Apr. 8—Good Friday
Apr. 9—Easter Eve
Apr. 10—Easter
Apr. 12-14—South Central Jurisdict convocation, Forth Worth, Tex.
Apr. 13-20—Southeastern jurisdiction r reation workshop, to be held at Methodist camp, Leesburg, Fla. First four regional recreation worksh scheduled this spring. These "learni by-doing" meetings are jointly sponso by the Division of the Local Chur General Board of Education and operating annual conference boards. T workshops are for persons with resp sibility for recreation planning or lead ship in local church, inter-church, student work. Registration for the vari meetings is handled through the exe tive secretary of the conference board education.
Apr. 18-22—New England regional ca training, Sky Lake Camp, Windsor, N
Apr. 18-23—Pacific coast recreation wo shop, Asilomar, Calif.
Apr. 19-22—Annual meeting of the Co cil of Bishops, Seattle, Washington
Apr. 24-29—South Central jurisdictio recreation workshop, to be conducted Extension Study Center, Norman, O
Apr. 25-29—Regional camp training, Ca Wanake, Beach City, Ohio
Apr. 29-May 4—Regional camp train Camp Dogwood, Ashland City, Tenn

Rebirth at Plainview

By DEANE POSTLETHWAITE

This story of how a dead church came to life provides lessons for new housing developments that continue to spring up in America's suburbs.

A LITTLE more than a year ago the little Methodist church at Plainview stood, as it had for a century, a landmark in the midst of Long Island potato fields. A victim of expanded farms and improved transportation facilities, it had remained for thirty years with closed doors.

Only one of its former members still lived in the neighborhood, and he had fought a solitary battle to save the dilapidated building from complete ruin.

Suddenly, in the summer of 1953, the tempo of life around the little church quickened. The area was caught in the widening sweep of New York's suburban population. Open fields were quickly filled with streets, houses, children, and shopping centers. In the middle of it all was the Plainview church, with its one faithful member.

Before the summer ended, however, the church also was to feel the effect of revolutionary changes. Theodore Bobilin, executive secretary of the Brooklyn-Long Island Church Society, had long known of the deserted little church. He was convinced that its restoration would be a good project for his society, which is dedicated to the expansion of The Methodist Church in Brooklyn and on Long Island.

Bobilin approached the Comity Committee of the Nassau Council of Churches with his idea. When it was found that the community had no other Protestant church, with the exception of a small Lutheran group, his organization was given permission to proceed.

Pastor Is Found

The first problem to be faced was that of finding someone to direct Methodist activities at Plainview. The officials thought immediately of Edgar Jackson, a retired minister in the area. Jackson, who had once before left retirement for a similar task, accepted the responsibility.

During the summer of 1953 the new minister canvassed the Plainview neighborhood. With many homes yet to be built, the community contained over two hundred families who expressed an interest in a Protestant church.

A man of vision, Bobilin realized that the small tract of land on which the church stood would soon be inadequate for future expansion. At a time when surrounding land was rapidly being built up, the problem was discussed with the Morton Brothers, local contractors who were of the Jewish faith. As a result they contributed to the church an adjoining acre valued at $7,000.

The next task was the renovation of the structure so that services could be held in it. A contractor did the painting and supplied new doors, windows, shingles, ceiling, and lighting fixtures. This was largely financed by a $2,000 gift, made by a New York City church through the B.L.I.C.S.

Later the Bethel Methodist Church in Brooklyn, which was closing its doors, donated an organ, pulpit, and pulpit chairs.

The First Service

At the first service, October 18, 1953, seventy-five people were present, many of them interested visitors from other churches. By January the church had enough members to organize on a temporary basis.

In the following month members of the Methodist Youth Fellowship from various Long Island churches spent a day canvassing for prospective members. The 4,000 "flyers" which they distributed told the story of the church and its activities.

At the first quarterly conference held there two months later, an official board and a board of trustees were elected. In less than a year Plainview Methodist Church had added ninety members to its roll, with sixty children in church school and thirty women in the W.S.C.S.

Typical of the Plainview congregation is its warm spirit of enthusiasm. Members have willingly donated their time to such projects as the landscaping of church grounds, the laying of a tile floor, and the installation of an organ.

This year's plans call for the construction of an educational wing, which will include a social hall, classrooms, and a temporary apartment for a full-time minister. Later, the congregation hopes to erect a parsonage and a larger sanctuary, preserving the present building as a chapel.

One of the most dramatic changes taking place throughout the United States today is the rapid growth of new

BEFORE: The hundred-year-old building as it stood prior to the rebirth at Plainview.

Deane Postlethwaite is pastor of St. Paul's Methodist Church of Mineola, L. I. Y.

AFTER: This is what the church looked like after the Long Island potato field was transformed into a suburb.

housing developments such as the one at Plainview. Large segments of our population, which could once be classified as either urban or rural, are leaving both the farm and the city and are becoming suburban.

The Methodist Church must turn more and more of its attention to a program which will meet these newly created suburban demands. What lessons can the church learn from recent developments at Plainview?

Speedy Action Required

First, the speed with which these developments spring up makes it necessary for the church to begin its activity simultaneously with community construction. A six months' delay at Plainview would have left no available location for a church there.

Only through a fortunate combination of circumstances, the community had a building with which to begin. Small, delapidated, and abandoned, it still was an important asset.

Second, the experience at Plainview indicates an eagerness in these new areas to create a church and to center community life in it. Many of the members had previously been, at best, no more than occasional churchgoers. Finding themselves in a new and churchless neighborhood, they became aware of the role which religion should play in their lives.

This type of church, then, can become a training ground for future community responsibility. Typically, its membership consists almost entirely of younger married couples, not usually the most active group in long-established churches. At Plainview, where almost the entire membership is under forty years of age, future leaders of the community are receiving patient and tolerant training.

The Financial Problem

The nature of its membership, however, creates a financial problem which must be squarely faced by churches such as Plainview. The breadwinners who are members of the church are ten or twenty years away from the peak of their earning power.

It is impossible for them to make larger individual contributions wh are necessary for an extensive build program in any church. They can be expected to join a church which quires them to shoulder unreasona financial burdens.

The church at Plainview could ne have been revived without outs financial help, such as that provided the Brooklyn-Long Island Church S ciety. Indeed it cannot develop as should in the immediate future wi out even more help from the soci and other sources.

The formal hierarchy of The Me odist Church was utilized through counsel and assistance of Bish Frederick Newell, of the New Y Area, and of Asbury G. E. Strombe superintendent of the Brooklyn-No District, which includes Plainview.

Specialized organizations within church, such as the Board of Ho Missions, have made and will contin to make donations of money and ti Assistance has also come from in vidual churches who have recogniz the missionary aspects of the Pla view experiment.

Able Leadership Needed

The final, and perhaps the most o vious lesson which can be drawn fr the experiences at Plainview, is need for able ministerial leadership

In its first year of existence, Pla view found that kind of leadership Theodore Bobilin and Edgar Jacks This was only because the two m were willing to contribute liberally their energy and ability to a cause which they believed.

The pastoral work in the church w divided between them, with Bobi conducting most of the Sunday servic Jackson, in the employ of the B.L.I.C did the pastoral calling and perform other ministerial duties during week. Both men were convinced, ho ever, of the necessity to secure an ab consecrated minister who could dev all his time to the work.

That ambition was realized on Oc ber 17 last year when the church ce brated its first anniversary. In the p pit was Carl Kohn, Plainview's n pastor. Kohn, a young man, took charge on September 1. At this writ the church role carries 125 names.

Methodism in America was est lished by pioneering ministers w went into frontier settlements and, w little or nothing, built churches organized congregations. Those w restored the Plainview church have a sense, relived that pioneer experien Like their predecessors, they found this new, churchless community a n hunger to found an institution of G

The Meaning of the Cross

A Sermon by EDWARD W. NORMAN

Understanding the true significance of the cross helps us attain "at-one-ment" with God.

NOWHERE does Christ touch this world more realistically, nor each into it more redemptively, than when he confronts us on the cross.

To understand the meaning of the ross we must see it in terms of the eelings and attitudes of the people who put Christ there. And we must lso see it in terms of the response hat Jesus made to those people.

When we look to the cross we can ee a full-vented expression of hostility nd hate. Today we know that such xpression is often a cover for guilt nd anxiety lurking in the deeps of ersonality. Doubtless, many of the eople who participated in the crime f the cross were people whose feelngs of guilt and anxiety had been roused and channeled into hostility nd hate.

There were Pharisees, for example, iding their guilt behind a garb of strict eligion. They must have felt that Jesus ad torn loose some threads that could ery well unravel and leave them aked, their guilt and anxiety exposed —not only to others but, worst of all, o themselves.

Is it surprising that such feelings, unconscious though they may have been, tirred these men to rationalize the ecessity for Christ's crucifixion!

Fear Brought Calvary

In times of uncertainty and change when people feel they are under attack from all directions, they run for cover. In their social, economic, politial, and religious relationships, they lash like rabbits into a hole of conservaism.

It is at such times that the McCarthys an shout their way to power. It is then that the McCormicks find a ready public for their tribunes of retreat. It is then that a high priest can arouse multitudes to demand the release of a Barrabas and the crucifixion of a Christ.

External crisis brings to focus the internal undirected anxieties. It permits fears chained deep in the inner prison of self to burst the bonds and penetrate the conscious. Under such circumstances the cross of Christ was rammed into a hole on the top of Calvary.

But we can also see what the cross came to mean for many of these very people who crucified Jesus. And we can see what it has meant to people in every generation since that time. Not only was the cross an expression of hostility on the part of the crucifiers, but it came to symbolize a power able to deal positively with this very hostility.

We recognize that personality is formed not in isolation but in relationship with others. The word "God" is an empty word to the infant. But it is a word that quickly becomes significant in terms of the relationships experienced in the family. Here the propensity for religion is developed.

Faith Is Awakened

The child nurtured in a family where relationships are malignant finds that a healthy "I-Thou" relationship with God, or anyone else, is impossible. Faith is not taught; it is awakened. Faith is born out of the experience of being loved. Anxiety results when the basic need for love and to express love is not met.

Such a child cannot enter into outgoing relationships with others. He is not free from self. He is not free to grow. He enters into relationships which produce anxiety, hostility, and guilt.

If sin is thought of in terms of separation from God, then the aim of religion is to do for a man what he cannot do for himself—lift him into that relationship with God where he will be able to love as he is loved.

The aim of the Christian religion is to bring men into "at-one-ment" with God and enable each person to grow in all phases of life.

Such a state cannot be achieved in a vacuum. It may come through a personal relationship with a Christian pastor. It should happen in the church, if the church is really able to be the Body of Christ, providing opportunities for persons to know the love of God.

Of course, the pastor or the membership of the church need to possess the kind of love that will enable them to accept the hostility and hate which nailed Christ on the cross. They will need to possess the love that will enable them to be crucified. In the truest sense of the word they will have to take up the cross and follow him.

Such remarks leave no room for the accusation that we are encouraging a dismal and futile humanism. Where love is, God is: and where God is not there is no love.

When we refer to the church as the realm of redemption, when we speak of the church as providing those relationships in which persons can grow in an atmosphere of acceptance and love as they work through their anxiety and guilt, we are simply saying that the Christ of the cross is our eternal contemporary, that the Holy Spirit is a very present help.

An Act of God

In the message of the cross one fact is clear. This was no mere competition of suffering in which Christ endured greater physical agony than anyone else. It was no bloody sacrifice offered to propitiate an angry God. It was no mere example set up to show men how they must love, nor a straw to tickle men into some superficial response to this good man, Jesus. The message of the cross reveals that, through and through, this was the act of God.

The God who acted through Christ on the cross, the God whose love was revealed as overwhelmingly agapic, this is the same God who comes to us today and loves us now as he loved on the cross. He is the God who accepts us as we are just as he accepted those who nailed him on the cross.

When I say that the Crucifixion was no mere competition of suffering, I am not implying that Christ did not suffer. I am trying to emphasize the particular kind of suffering involved.

The suffering of Christ is more truly conveyed in the desolate cry, "*My God, my God, why hast thou forsaken me?*"

Edward W. Norman is pastor of the Methodist Church in Bowling Green, Fla.

than in all of the blood and torture of the nails and wood.

God does not operate in a vacuum. We grasp the love of God as it comes to us in our relationships with other people.

(When we speak of the church as the realm of redemption, we conceive of it as a realm of relationships in which the Holy Spirit is operative. It is more than a group of people making up their minds to love each other; it is a fellowship in which the love of God becomes effective among people and through people.)

Since the love of God is not operative in a vacuum, is it too much to suppose that Jesus on the cross found himself, in his aloneness, experiencing moments when it seemed that even God had hidden his face? In the experience of the cross Jesus descended into hell. He probed the depths of human suffering.

When Love Suffers

Closely related to this suffering of Christ is the fact that love suffers in behalf of one who is loved. The more one loves, the more acute is that suffering.

As Jesus hung upon the cross, and endured the relentless hostility of the people who put him there, he was aware of the abyss between these people and their God. He knew the guilt that must be tugging at the seams of their lives. And knowing at first hand the deep suffering of humanity, his own great love for them caused him to suffer beyond reckoning.

When we understand this deeper suffering of the cross and know that this is the love of God at work in Christ, it is then that we begin to comprehend the real meaning of God's redeeming love.

The cry, *"My God, my God, why hast thou forsaken me?"* is in a sense symbolic of the cry that bursts from the heart of all humanity. The need for "at-one-ment" is universal.

To seek "the we of me" is common to all of us. Personality is structured so that it cannot develop in isolation. A person cannot "save" himself. He cannot whip up within himself the power to enter into meaningful relationships with others. He has to have been loved before he can love.

The alienated person needs to have some sort of meaningful relationship with another or others in which he experiences existentially, in the depths of his own life, the love of God. The Christ of the cross as he lives in the Church (the Body of Christ) is the Atoner. Here the alienated person is confronted by redemptive love.

Atonement

Christ has been recognized as Atoner by the church since earliest times. But the interpretation of this role of Christ has been distorted in various ways. Unable to respond to the coming of God in a trusting way, many people have succumbed to anxiety over their guilt.

Confronted by the love of God they have experienced the pain and agony of facing their guilt. Many have interpreted this pain to mean that God is angry with them. Thus they have interpreted his love as hostility.

That distortion has led them to feel a need to appease God, to satisfy him, so that his punishment may be averted. This need led to an interpretation of Jesus' death and atonement in terms of a sacrifice offered vicariously to satisfy the anger of God.

This misinterpretation of the meaning of the cross enables these persons to go on without facing themselves. Of course, this means they never grow; they never work through their guilt; they never become capable of entering into a trusting relationship with God and with others. In the truest sense of the word they are never really "saved." Their guilt, unfaced, clogs the relationship and prevents the freedom to be.

Victory

Christ, on the cross, was bringing the redemptive love of God into history where it could deal with the deepest needs of men. The Apostle Paul says the same thing when he writes to the Ephesians:

But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility . . .

The early church saw the cross as a battleground where Christ won the supreme victory over the evil powers of the world. He won a victory over the "principalities and powers" under which mankind had been in bondage and suffering. From beginning to end, through and through, this was the work of God who in Christ reconciles the world unto himself.

Evil as objective reality ("principalities and powers") has its modern parallel. The self-centeredness which alienates from God is not something whipped up within the person and having no connection with the outside world.

This self-centeredness, or pride, arises from malignant relationships which have failed to meet the individual's basic needs. The person sees

NORMAN

himself in bondage to "powers" o which he has no control. He cannot f give, or love, or reach out. He hostile and guilty.

When such a person is confronted the redeeming power of Chris whether in the intimate association a personal "witness," in a counsel relationship, or in the fellowship the church—he could very well scribe his experience as one in wh he was lifted out of the hands of devil and into "at-one-ment" with G

He Did Not Run

In the life of Jesus there is t dramatic and at the same time m terious episode in the Garden of Ge semane. There the Strong One swea drops as of blood. There the Master the tempest experienced the depths anxiety. There he came to grips w the problem of impending physi death.

He could run away. But such a cision would lead him into a wildern of guilt—an experience he had not l up to that time. There Jesus experien real anxiety, but he mastered it. remained at the center of his life his decision.

Basic anxiety is a part of every h man life, an unavoidable factor in h man existence. The aim of the cros to help persons become related to and to others in such a way that g is worked through, hostility is hand and men are enabled to live grow lives despite the anxiety that cannot worked out.

People must learn to accept s anxiety so that it does not rule and r them, but is itself handled in such way that they can grow not only individuals but in community. This the meaning of the cross for today.

EASTERTIDE PREACHING

For Eastertide preaching and worship, here are ideas suggested by one Methodist minister. This year the Season of the Resurrection extends from April 10 through May 22. White is the liturgical color.

EASTER is the queen of festivals of the Christian Church, celebrating the Resurrection of our Lord Jesus Christ, with its supreme message of the eternalness of truth and the immortality of the soul. The implications to modern man of the risen and living Savior constitute the seasonal theme of Eastertide, which this year extends from April 10 to May 22.

At once the pastor confronts the endless intrusion of special days. My only comment, which I have stated in these columns before [July, 1953, page 19] is that the preacher who is willing to surrender the Gospel to the voracious appetite of special days deserves to suffer homiletical indigestion.

Here, in Eastertide, only six Sundays follow Easter, yet four of these six are pre-labeled: the beginning of National Family Week (May 1); Mother's Day, or the Festival of the Christian Home (May 8); Rural Life Sunday (May 15); Aldersgate Sunday (May 22).

Stressed in various sections of the nation are Patriot's Day, Thomas Jefferson's birthday, San Jacinto Day, Arbor Day, and the Confederate Memorial Days, which would not leave much in Eastertide unfettered. The only reasonable and responsible answer is to adjust the special days to the Gospel, not vice versa.

Hymns appropriate to the season may be found in *The Methodist Hymnal* under the section Resurrection, numbers 50-61. These are particularly valuable because Easter Sunday is ordinarily limited to about three hymns, and usually they are the same ones. Actually there are twelve splendid Resurrection hymns.

Other hymns that voice the seasonal theme are to be found under The Everlasting Christ, numbers 162-71 (try the third tune, Diadem, for number 164, "All hail the power of Jesus' name!"); Majesty and Power, numbers 59-67 number 65, "All creatures of our God and King," once learned will be a favorite); Discipleship, numbers 256-68; Activity and Zeal, numbers 278-93; and Christian Perfection, numbers 371-78.

Liturgical material will be found in The Book of Worship, pages 175-82. Also practically all of the general material under Kingdomtide in pages 197-205 is appropriate for Eastertide. Somewhere in the order of worship throughout the season, repeat the two sentences: *". . . Christ has been raised from the dead . . ."* together with *"If then you have been raised with Christ, seek the things that are above. . . ."*

It Is True!

April 10, Easter Sunday. Philippians 2:9-11 or Colossians 3:1-2.

It is a mistake to suppose that Easter preaching year after year must be concerned exclusively with the subject of personal immortality. Our faith in immortality is but one of the implications of our faith in the sovereignty of a Christlike God.

Easter is not a day for arguments or apologetics; it is a day for affirmation, proclamation, a victory announcement. It comes supported by trumpets. It is the day in which all that Jesus said and meant, all that God was trying to say through him, is confirmed and validated.

To a world that is old and riddled with hate, this wondrous Man said, *"A new commandment I give to you, that you love one another."* He said to a world which had been washed in the blood of interminable wars, *"Blessed are the peacemakers, for they shall be called sons of God."*

He gave assurance to troubled minds with words like these: "God is your Father, you are his children. Do not get excited about the clothing you wear and the food you eat. Do not be anxious, do not be afraid. Let not your heart be troubled, you believe in God."

And he said, speaking to mortal people who had known so many cemeteries and tombs and who were growing old, "You will not die. You will have everlasting life. In my Father's house are many mansions; if it were not so I would have told you. I am the way, the truth, and the life."

This was the Gospel he brought.

Then what happened?

The world struck back at him. They erected a cross one day and hung him on it and said to him, "Let's hear no more drivel about loving one another. This is what that leads to." They drove nails through his hands and feet and said, "Look: here is your meek man and this is the way he inherits the earth!"

They hung him on a cross and said, "If yours is the way, this is the end of it. If yours is the truth, here is what happens to it. If yours is the life"—and someone took a spear and thrust it in his side—"here is the end of that, too."

Supposing that had been the end! Supposing the story had stopped right there! Supposing that this, not only the best life ever lived but one so unique that it is acknowledged as a different quality of life, should have been vanquished and defeated by a superior worldly strength! All of us have seen that happen. We have seen the end of his way, the end of his truth, and the end of his kind of life. Or is what we have seen really the final words?

It is as though almighty God, at this precise moment in history when all evil was gathered up and confronted by all good, before the stage of all humanity ripped aside the veil between the divine and the mortal and said, "Now—once and for all, understand and believe! Do not let appearances deceive you again. Back of justice *I am.* Back of truth *I am.* Back of life *I am.*

"And here is the way that seemed to be destroyed—restored and leading to eternal life; here is that truth which you thought was crucified—alive and triumphant everlastingly; here is the Christ, that vibrant life, reigning forevermore."

Of course everyone who comes to the worship service on Easter Sunday morning is not persuaded. There are a great many who are far from being convinced. Let us ask the question which was asked by Robert Browning in his poem called "Bishop Blougram's Apology":

"What think ye of Christ," friend?
When all's done and said,
Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?

Surely there could not be one dissenting voice to this challenge. Everyone says, "I wish it true. It has my vote to be so if it can."

So this is Easter, standing up to the background of trumpets announcing, "It is true!" When Rachel Field wrote the popular novel *All This, And Heaven, Too* (Macmillan Co., $2.49) she said the title was a favorite motto of her father. I know nothing about her father, but he must have been a fine man. He must have been a radiant, happy man because he was a grateful man; because he could look at his family, his friends, at this mysterious, bountiful, incredible world; because he could think about the gift of life and could say "Just think of it, all this is mine—and heaven, too."

"All this" rather implies "heaven, too." Rachel Field's father must have loved Easter Sunday. He must have sat on a front pew and sung the hymns at the top of his voice; for as Easter confirmed for him his faith, the radiance of a life like his confirms for us our faith in Easter.

Renewal

For pure, unadulterated Eastertide preaching consider a series based on the prefix "RE," suggested by the *Resurrection* (See *The Word in Season,* by H. Hughes Wagner; Abingdon Press, $2.00).

"Renewed Hopes." Hebrews 12:2—*. . . looking to Jesus the pioneer and perfecter of our faith. . . .*

There is a universal sense of incompleteness and frustration, and it is "mightiest in the mighty." There must be good reasons why our reach inevitably exceeds our grasp. There are three answers: (1) It is the quest itself that lures and draws the best out of us. (2) This is the way God gets his work done in the world; out of our varied fragments he builds the whole. (3) We have eternity in which to continue toward fulfilment.

"Redesigned Homes." Revelation 21:5—*". . . Behold, I make all things new."*

Here is an excellent device to preserve the Eastertide theme yet still observe the Festival of the Christian Home (May 8). Use Arthur Guiterman's "Bless the four corners of this house" (*The Methodist Hymnal,* number 433). What are the four corners which comprise the foundation of the Christian home? Unselfishness, mutual understanding, loyalty, and faith.

"Restored Confidence." Philippians 4:8—*. . . whatever is true, whatever is honorable, . . . think about these things.*

Our generation is the victim of unending crises, and there is abundant evidence as to what is wrong. But what is right with our world: more will to peace than ever in history, social progress, higher moral standards, a more sensitive corporate conscience. Read "Making the best of a bad mess." in Harry E. Fosdick's *The Hope of the World* (Garden City Publishing Co., o.p.). Let us make the best of ours.

"Refinished Minds." Romans 12:2—*Do not be conformed to this world but be transformed by the renewal of your mind. . . .*

A modern disease is conformity, slavery to styles b of dress and thinking—but we are to be transforme Compare refinished minds with unfinished, or even finish minds!

"Retreaded Tiredness." Psalms 23:3—*. . . he restores soul.*

Perhaps too catchy a title, but modern tensions a serious. Norman Vincent Peale alone is ample source m terial, though it might be well to add that Christ probab did not relax on the cross.

The Savior Brings Life

Another post-Easter series could bring the risen, livi Savior into a working relationship with our daily lives.

"If Christ Were in This Pulpit This Morning." M thew 23:13-28. *". . . woe to you, scribes and Pharisees. . .*

It may be startling, but we are the modern equivale of the first-century scribes and Pharisees. They were t pillars of the synagogue, as our congregations are of t modern church. Jesus talked to them the way he did, r because they were the worst but because they were t best people of his day. They were the ones on whom G had to depend. Are not we? Who will establish the Kin dom if we do not?

"No Other Name." Acts 4:12—*". . . there is no oth name under heaven given among men by which we m be saved."*

A controversial text, frequently cited as being arroga and bigoted. Is it? For us, only a human being can an adequate exemplar, or norm. Name, then, a better, more effective name against which to measure hum salvation!

"Life Abundant." John 10:10—*". . . I came that th may have life, and have it abundantly."*

Jesus said little about death, but the subject of li monopolized him. He accepted without surprise trials a pain, but was always amazed at how much life peop missed. He was bewildered not because they did not kn how to die, but because they had not learned how to li Walter Lippmann, in *A Preface to Morals* (Macmillan C $3.75), points out that all great philosophers, wheth Christian or not, had a common element in their teachi —a doctrine of renunciation. Is selfishness anti-Christia It is anti-living!

The Sovereignty of God

A third suggested series for Eastertide might point up t sovereignty of God as ratified by the victory of Easter.

"The Greatness of God." Isaiah 55:9—*"For as t heavens are higher than the earth, so are my ways high than your ways and my thoughts than your thoughts."*

Here is a mighty theme. Prepare for it by reading "T Majesty of God," by F. W. Boreham, in *I Forgot to S* (Abingdon Press, o.p.), or Leslie D. Weatherhead's "Res ing Upon the Infinity of God," in *The Significance of Silen* (Abingdon Press, o.p.). Johann Kepler, the astronom after years of studying the vastness of the universe, sa "O God, I am thinking Thy thoughts after Thee."

Two religious difficulties are solved by the concept o truly great God. (1) That although we can understand hi mystery is inevitable. (2) That we are too small for attention, but he is a great God, big enough for our littl ness.

"The Kingdom, Power, and Glory." I Chronicles 29: —*"Thine, O Lord, is the greatness, and the power, and t glory. . . ."*

This doxology has been added to the Lord's prayer recorded in the New Testament. No parson could read t

Lectionary for Eastertide

April 10, Easter Sunday. Colossians 3:1-11; John 20:1-10.

April 17, First Sunday after Easter. Romans 6:2-11; Luke 24:13-35.

April 24, Second Sunday after Easter. 1 Peter 2:21-25; John 10:1-16.

May 1, Third Sunday after Easter. Ephesians 3:14-21; John 6:27-40.

May 8, Fourth Sunday after Easter (Festival of the Christian Home). Revelation 22:1-5; John 15:1-12.

May 15, Fifth Sunday after Easter (Rural Life Sunday). 1 Corinthians 12:12-15, 26, 27; John 17:11, 14-26.

May 19, Ascension Day. Revelation 5; Luke 24:44-53.

May 22, Sunday after Ascension Day. Ephesians 4:1-13; John 14:12-21.

ommentary on it in the last chapter of George A. Buttrick's *So We Believe, So We Pray* (Abingdon Press, $2.75), without being compelled to preach it.

Christ brought a new meaning to the words "Kingdom," Power," and "Glory." Compare the Old Testament attitude and general current concepts with Christ's. He announced his kind of Kingdom in an imperialistic age. Power —atomic or love, which is the more powerful? Glory— in the cross of Christ I glory," or the celebrity type?

The Household of God

May 1. Beginning of National Family Week. Ephesians :19—. . . *the household of God* . . .

This is the beginning of National Family Week. The ermon does not necessarily need to deal with that subect, since the following Sunday can be Mother's Day. Many churches have restored a Children's Day on this irst Sunday of National Family Week. That appears to be ensible, since the children of the church have been rphaned by the encroachment of Methodist Student Day. This way only dad is left out, with the children at one end nd Mother at the other end of the week. But if an appropriate sermon is desired, "The Household of God" will ulfil the theme.

Family is a general term, usable all the way from the Jnited Nations to the family on Oak Street, and including he Church of Jesus Christ. The factors which divide and hose that heal are much the same wherever practiced.

Name-calling and threats destroy family relationships, whether hurled from a Security Council in New York or rom the kitchen in the house around the corner. Mutual oncern, respect, and affection are the designs of a "heaven f peace" in a church as in the kind of a home which follows honeymoon.

I remember an old Scottish lady who never lets me leave er home without "a wee prayer." How many homes, week fter week, year after year, are unexposed to even "a wee prayer."

In calling the church "the household of God," Paul eminds us of the close ties between the church and the ome. How compactly knit are the responsibilities of each. Certainly they are neither competitors nor substitutes for ach other. They are beloved allies, supplementing each ther to restore the richest heritage we own—the Christian ome.

Mary, the Mother of Our Lord

May 8. Mother's Day. Luke 2:51—. . . *his mother kept all hese things in her heart.*

This will be the forty-first anniversary of the establishment of Mother's Day by an act of Congress. In spite of its commercialism and the danger of over-sentimentalism, to observe it is to take advantage of the widespread, popular, and expectant mood. The attempt to supplant it with the Festival of the Christian Home may be logical and admirable theoretically, but is practically futile.

We can ignore it, but the rest of the country will not. A Protestant approach is needed, especially this year, after the Roman Catholic Church's Marian year [1] has made the subject so familiar.

Read articles on Mary in James Hastings' *Dictionary of the Bible* (Charles Scribner's Sons, $12.00), and be amazed at how little genuine, historical data there is about her, and what little there is contradicts Mariology. The one surpassing datum is that she was the mother of Jesus Christ. That should be enough. Actually, we measure her by her Son.

Always we measure parents by their children, and vice versa. But there should always be a resounding "however," because any individual is not only a chip off of one block but of many blocks, and anyway there is more than heredity to consider.

The Jukes and Edwards theory was abandoned because there were too many thieves among the Edwards and too many geniuses among the Jukes! One Wesley went wrong, even with Susannah as the mother! So did Augustine, to Monica's despair.

But prayers are never lost, and love is never wasted. The worried parents of today's children need encouragement. In every congregation there are some devoted parents who have tried but failed. To emphasize that patience and love can never ultimately fail, will be spiritual consolation of a high order.

State of the Church Today

May 15. Rural Life Sunday. Revelation 21:3—". . . *behold, the dwelling of God is with men.*"

A practical sermon on the state of the modern church is appropriate. All signs point to growth and prosperity, but there are problems. The downtown city church is facing a peripatetic, mobile residential population. People are on the move. "The American explosion," it is called.

Yet the urban church is essential and must be supported. By whom? The suburban church is not adequate to the challenge that is being thrust upon it. The rural church faces the competitions of modern transportation and electronics.

Concerned Christians must be converted from thinking of a church home in terms of their own convenience and advantages, to a concept of how and where their support through the church can best serve the cause of a Christian society.

An ex-Communist testifies that he came back from Marxianism to the church because a redeemed society demands a redeemer, and only a people whose heart has been changed by an understanding of what the cross means can compose a nucleus able to make peace and brotherhood a reality. Then he pays this high tribute to the church, "the church may fail in this often, but nowhere else do I see any other agency trying to do it at all."

"You need the Church" is a good motto. But it does not appeal to the heroic in people and therefore is not as effective as the truer appeal, "God needs the Church, and the Church needs you."

[1] Proclaimed by Pope Pius XII, it was the first yearlong commemoration of the promulgation of the dogma of the Immaculate Conception a hundred years ago.

Those Uncompleted Calls

By GEORGE R. BAILEY

This pastor finds that casual calls sometimes open the door to effective pastoral counseling later. He believes that persistence pays off.

FIVE ATTEMPTED CALLS. No one home in the first three places and nothing accomplished in the other two," mumbled a weary and discouraged pastor as he headed back home. "I might better have spent the afternoon at my desk!"

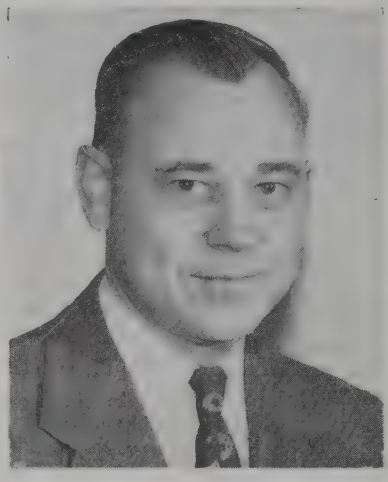
Every pastor has known just such an experience. I am sure it is not uncommon. What really counts is how we handle it in our routine of daily experience. Whether our philosophy of calling is balanced adequately to cope with the seemingly unsuccessful call, as well as the successful one, is all important. Perhaps we need to rethink this business of calling, particularly in the area of the apparently unsuccessful attempts.

Three questions challenge us in this area. One relates to the "nobody at home" category. If we are able only to leave a card, has that attempted call been a complete failure?

Another trying question arises in connection with the call that seemed so completely lacking in religious or church content. Have we failed utterly when nothing seems to have been accomplished?

There is a third question which arises naturally from these first two: What is the underlying purpose or hope in our calling? If our thinking upon these three questions could be clarified, I believe our philosophy of calling and our emotional capacity to carry it out would be in much better shape.

In dealing with the first question, I would like to venture the idea that the calling card left by the pastor may be far more effective than he knows, possibly more effective than a completed call. This is not suggesting that we move about like Halloween pranksters, simply ringing doorbells, dropping our calling cards, and then ducking around the corner.



Every effort must be made to make a complete call. In fact, I believe we should be more persistent and creative in our efforts to find people at home. Doorbells are not always in working order. Radios sometimes play with such volume that neither doorbells nor knocks can be heard. The occupants may be in the basement or attic and unable to note the ringing bell. Or the family may be out in the backyard raking leaves or cultivating the garden.

Locate them if it is at all possible. Let them know you are there. If they really are busy or unavailable for a visit at that moment, schedule another time when you can return and complete the call. Often this extra effort to locate a family pays off in real dividends. However, if they cannot be located, leave a card.

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A Symbol

The card is a symbol of a pas and a church that cares. It indica a concern for the parishioner and l him know that the church is aware his existence. Chances are he will at church next Sunday. He will out of his way to express regret o not being at home when you call

What an opening for a follow- call! Better grasp it and make the m of this opportunity. When such e periences are seized upon and prope used, we will come up with a n slant on this matter of being able o to leave a calling card. Actually, mere calling card may lead to the ope ing of a door to a tremendous a wonderful pastoral experience.

A more disturbing situation is t one where we find the people at hor and enter to spend a few moments w them, but try as we may we can steer the conversation into an area religous interest. Having made the c we leave that home discouraged. failed. Or did we?

A couple of suggestions might h us in this kind of a situation. First, should beware of a hasty judgment the effect of this call. Just because are unable to measure any degree success does not indicate failure. P haps our standards of measurement inadequate and incomplete.

Too often we overlook the fact t what we are speaks louder than an thing we say. The silent impact o devoted, sincere, and understandi pastor may be the invisible, immeasu able factor tipping the scales in favor. How often have we been su prised at some later time to have of these persons say, "Pastor, you never know what your call meant t day."

As you think back upon that visit, y wonder what in the world you said, knowing full well that you had spok only a few words and had gone ho quite discouraged. What really ha pened that day? Perhaps your prese imparted a far greater message th you knew.

Courteous Persistence

A second suggestion closely rela to this kind of situation is that pastor must be persistent in mainta ing contact with these people.

A new Fuller Brush salesman ca to our parsonage one day. My w has always had a distaste for s salesmen and she has refused to their wares. So this man was tur away rather abruptly though he extremely courteous and polite. first refusal did not phase him. appeared again on the next trip arou

gain he was turned away without a ale. Yet he maintained a courteous, olite attitude. My wife even refused is sample brushes, but she did accept pamphlet describing the brushes.

This experience repeated itself every me this agent covered our community. he fellow never gave up, nor was he ver discourteous. Needless to say that uring the second year my wife broke own and made a purchase. From then n he had a steady customer. Patience, ersistence, courtesy, and a kindly beaviour had paid off. I believe it will o the same for a Christian pastor.

First, second, and third calls may not llow for the creation of the proper ituation. Perhaps the eighth or ninth all may. Or it may take the systematic, riendly contacts over the years. Any astor could name individuals who have een cultivated for years before they vere brought into a full relationship vith the church.

When "Nothing Happens"

Perhaps this brings us to a more asic question underlying our philosohy of calling. What do we expect to appen? How often do we leave a ome saying to ourselves, "Nothing appened," as if we had expected cerain things to happen. I would like to uggest that maybe we ought to make our visitation with at least one limiting actor in mind, namely, that we are ot going to make anything happen n a 1-2-3 order.

We move into a calling situation with a prayer in our heart that God will guide us in these moments of creative fellowship. We enter as a representative of God's Church. For what? To make things happen? No. Our task is to turn the soil; to plow the sod of life's experiences that God's presence may be more real to the individual.

Applying rural terminology to human experiences in this way may seem crude, but actually it points up the pastor's purpose in visitation. Individuals who are not too regular in attendance may get a sudden jolt on discovering your presence on their front steps. The sod has already been turned in this instance, and any further attempt to mould this call into a planned pattern is quite likely to fail.

I'm thinking more specifically, however, of a creative sharing of ideas during the call, not forcing the parishioner into a stereotyped pattern of accomplishment to satisfy the pastor, but helping him, or her, to understand the experiences of life and to come into proper relationship with God.

We may do nothing more than listen, but we must never come to believe that this is not an important ministry. Through our simple act of listening our parishioner may be able to iron out some ridge of distress in his own experience until life falls into a proper pattern of attitude and perspective. Perhaps there may be occasion for some of our wisdom and suggestion. Possibly, the demand will be simply for our understanding.

In God's Time

Through this type of ministering we may be able to help the individual prepare the soil of his own life experiences in such a way that God can bring about a full flowering of his personality in abundant living. This full flowering of our pastoral work is not likely to be realized in one brief call. And it seems to me the pastor should not try too hard to make things happen, but to be willing to set the stage so that God can do his work.

I believe we should not be discouraged if things do not seem to happen, or if they happen in ways we do not expect. In God's time the right thing will develop. Our faith and trust in this fact will do much to stabilize our attitude in calling.

I trust that these suggestions will not appear as attempts to rationalize a bad afternoon of calling! Or to make ineffective pastoral care seems effective. Rather, these are studied observations based on experience with hundreds of afternoons spent in calling from house to house.

I believe the widespread loss of interest in house-to-house calling makes it more emphatic that we need an adequate philosophy on this matter. Furthermore, the philosophy must be one which will sustain us in our discouraging moments as well as guide us in our great ones.

A wrong attitude of approach, hasty judgments of a call, or a failure to be persistent may drain all the joy and satisfaction out of one of the pastor's most important areas of work. A right attitude of concern and understanding for people, the use of a bit of creative imagination in locating and dealing with people, a grasping of each opportunity as it opens up before us, along with a patient, persistent striving in confident trust that one day God will make things happen can make this task the most glorious and the most satisfying task a minister can do.

Counselor's Workshop

In this call we see one pastor's attempt to co-operate with the medical profession in his counseling efforts. Critical comments of our consultants follow the report.

Mental Illness

THE PASTOR was called by a person outside the parish whose husband worked in the same office with the parishioner's husband and who knew of the mounting tension in the office and at home.

The parishioner's husband was emotionally upset to such a degree that he would not go home from the office one night, staying for dinner at the parsonage.

The call was made at the husband's request after the family doctor had tentatively diagnosed the case as *post partum* depression and had so informed the pastor. It was the doctor's recommendation that the parishioner undergo electric shock therapy after seeing a competent psychiatrist for confirmation of the diagnosis.

The Call

The pastor arrived and was greeted at the door by Mr. F. who, dressed in lounging slippers and without his glasses, was noticeably upset. The pastor entered the living room and found Mrs. F. seated and working on some sewing.

Pastor: Good evening, Mrs. F. Still busy, I see.

Mrs. F: Yes, it seems like it's changing baby's diapers or sewing or something.

Pastor: I remember when I was here yesterday you were quite busy feeding and changing the baby.

Mrs. F: Yes, they keep me pretty busy.

(Mr. F. enters the room and sits on the opposite end of the couch from the pastor. The family cat enters and there is a brief remark about it. Mrs. F. remains silent and continues, engrossed, on her sewing. She is hemming a dress. After a long silence, Mrs. F. speaks.)

Mrs. F: Who sent you here?

Pastor: Who sent me? Why, no one. Bill did stop in to see me this evening and expressed concern. I thought it might be helpful if we talked things over.

Mrs. F: There's nothing to talk over.

Pastor: You feel that it wouldn't do much good to speak about it?

Mrs. F: No.

Pastor: The time for talking is over?

Mrs. F: Yes, Bill had his chance and he ignored it.

Pastor: I see.

Mrs. F: I wanted to talk with him about it before. I tried to get him to talk about it, but he wouldn't.

Pastor: He didn't care to speak openly about it?

Mrs. F: No.

Pastor: And now you feel there's not much use in talking about it.

Mrs. F: Yes, pastor. When you lose respect for your husband, what's the use of talking about it?

Pastor: There's no value in it.

Mrs. F: No. Anyway, it's all up to Bill. He has to decide.

Pastor: You feel that Bill has to decide his course of action?

Mrs. F: Yes.

Pastor: I'm not quite sure I understand just what it is that is causing the trouble. (*Attempt to clarify the situation.*)

Mrs. F: Ask Bill. He knows.

Mr. F: Well (*takes deep breath*), it's that you feel I've been running around with another woman. Isn't that it?

Mrs. F: Yes.

Pastor: And you're quite convinced that this is the case?

Mrs. F: I'm positive. I'd like to believe otherwise, but I can't. I've learned too much about Bill. I'm disappointed and disillusioned. (*No indication that she feels shes is ill. She is convinced her husband is at fault; no doubt about it.*)

Pastor: This came as a bitter surprise to you?

Mrs. F: Yes, I was bitter at first. I'm not any more.

Pastor: You're beyond feeling bitter?

Mrs. F: That's right. I don't feel much about it one way or the other now. I don't know what the answer is. I've prayed about it, prayed more than I ever have in my life, pastor.

Pastor: But nothing seems to have helped much.

Mrs. F: No, it hasn't. I told Bill what I wanted him to do, but he wouldn't do it. He went right ahead, completely disregarding my feelings. He just didn't care. (*Mr. F. had said previously she had insisted on his giving up his job.*)

Pastor: You feel that this is really Bill's fault?

Mrs. F: Yes.

Pastor: And there is no doubt in your mind about it?

Mrs. F: No, not at all.

Pastor: I see. When I arrived tonight, you asked me who sent me. You resented my coming. (*Attempt to get Mrs. F. to give vent to her feelings.*)

Mrs. F: No, if it was what Bill wanted.

Pastor: You mean if Bill wanted me to come, it was all right with you?

Mrs. F: Yes, but there is an example of his lying. He said he asked you to come to see me. Well, you won't change my mind. (*Her hostility is beginning to flow.*)

Pastor: You thought Bill asked me to come here to change your mind about your feelings against him?

Mrs. F: He did, didn't he?

Pastor: No, he didn't. This call was my idea. It isn't my purpose to judge either of you or to argue you into changing your minds. I'm concerned about both of you and would like to help you get back on an "even keel."

Mrs. F: I'm afraid we never will—it has gone too far. I don't feel I can love Bill as I used to. I knew he had faults when I married him, but that was Bill. I didn't think he'd lie to me, deceive me, and disillusion me. (*These are attitudes not in accord with the facts of the case, and therefore indicate symptoms of illness.*) I knew this was going on before we were married, and if he had told me he wanted her instead of me I would have been hurt, yes, but I would have gotten over it. Now, with Bonnie to think of, it's just one more. (*Bonnie is the four-months-old baby girl. Betty, by previous marriage, was adopted by Bill.*) It isn't just the two of us; we have to think of the children.

Pastor: I see. (*Mr. F. had been silent and plainly disturbed.*) Bill, would you care to share your ideas with us?

Mr. F: Well, I want to keep my home and family together. That is all I want.

Mrs. F: That is all he wants—just the family.

Pastor: But not you?

Mrs. F: Yes, just the children; he doesn't care for me.

Mr. F: Well, you are a part of the family.

Mrs. F: Oh, am I?

Pastor: You don't feel Bill is concerned about you, personally?

Mrs. F: That's right. I used to think a man like Bill—in the Masons and all—was good, and loved his home. But he's just used me, that's all.

Pastor: He doesn't really love you, except to keep up appearances?

Mrs. F: That's right. To keep him satisfied and make it look good to others.

Pastor: Make it look like you're t happily married people?

Mrs. F: Yes, but all the time he's b going with her.

Pastor: And you feel now Bill has make a choice?

Mrs. F: He can't make a cho (*Excuses herself, goes to kitchen, ta aspirin and glass of water, return*

Pastor: You have a headache?

Mrs. F: Yes, I've had quite a f lately, and this isn't helping any should know better than to sew wi out my glasses.

Pastor: You're finding it difficult talk about this?

Mrs. F: Yes, I am.

Pastor: And you don't feel that ta ing about it will help much?

Mrs. F: That's right. I've stood j about all I can. I've tried to go on a not let it make any difference.

Pastor: But you can't go on a longer?

Mrs. F: Yes . . . Bill, tell him wh brought this to a head!

Mr. F: What do you mean?

Pastor: I think Mrs. F. means th something was "the last straw."

Mrs. F: Go on, Bill. Tell him wh it was. (*Silence*)

Pastor: You'd rather not talk about

Mr. F: That's right.

Pastor: I'm not going to pry.

Mrs. F: It isn't that. It's just th there are some things about yo husband you just don't tell . . .

Pastor: And something happened th week to bring it to the surface?

Mrs. F: Yes, but it was always the I guess. I had a visitor Monday. (*M F. glanced at Bill who remained sile She is probably referring to visit of c worker whom Mrs. F. also accused a who came there to "settle things" his own.*)

Pastor: Do you feel this pers helped or hindered you?

Mrs. F: He didn't help at all—j made things worse.

Pastor: (*calculated risk*) I see. I not been much help tonight either, ha I?

Mrs. F: Well, at least you didn't c me stupid or insist that I see a ps chiatrist. (*Disgustedly rips out a thre from her sewing, obviously quite host to both suggestions.*)

Pastor: They say you're stupid?

Mrs. F: Yes, because I let things on, but I just don't care now.

Pastor: You feel the love you had Bill is gone.

Mrs. F: Well, I really don't kn I do know Bill expects me to contin going on until our dying day as if th had never happened.

Pastor: But, you can't do that?

Mrs. F: No, it's up to Bill.

Pastor: You said he "can't choose." *eferring to earlier statement.*) You an he can't make up his mind?

Mrs. F: He can't choose. Oh, he'd e to, but he can't.

Pastor: Circumstances prevent it?

Mrs. F: Circumstances over which he s no control whatever.

Pastor: I see.

Mrs. F: This other woman is already rried.

Pastor: And she knows how you feel out this?

Mrs. F: Yes.

Pastor: Well, Bill has expressed a ncern about righting things . . .

Mrs. F: Sure he's concerned now, but before. He's afraid I'll do some-ng to hurt her; so now he's con-ned. He's not concerned about me; about her!

Pastor: You don't feel you count very ch.

Mrs. F: No, I don't. My husband is y clever, pastor. Very, very clever.

Pastor: And now you've found him

Mrs. F: Yes (*Long silence*)

Pastor: You feel you've talked long ough about this tonight?

Mrs. F: Yes, I do, if you don't mind.

Pastor: Not at all. Thank you for sharing as much as you have with me.

Mrs. F: That's all right. It is rather nice not to be laughed at.

Pastor: Thank you. Good night, Mrs. F.

Mrs. F: Good night. (*Mr. F. escorts pastor to door.*)

Mr. F: Well, thanks anyway for coming up.

Pastor: That's all right, Bill. We'll be praying for you.

Mrs. F: Thank you.

Pastor's Questions

(1) In view of the undercurrent of hostility shown by Mrs. F., was the pastor successful in getting her to vent some of this?

(2) When it became evident that Mrs. F. was strongly and, in view of the facts, unreasonably sure of her husband's being at fault, was the pastor wise in going along with her?

(3) Was the structuring of the situation done at the proper time?

(4) It did not seem to the pastor that this was a situation where counseling would aid, but additional treatment was needed. Therefore, he concluded the interview. Was this a correct assumption.

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports received for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The Call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of *The Pastor* may submit his reports of calls for consideration. Those not selected for publication will be returned. —Ed.

Second Call

By this time the parishioner had begun electric shock therapy and was in contact with a psychiatrist three times a week.

Mrs. F. was feeding her baby when the pastor arrived and seemed much more composed, less nervous.

Pastor: Well, how are you getting along?

Mrs. F: All right, I guess . . . I'm taking those treatments you know.

Pastor: Yes.

Mrs. F: Funny thing about them is that when I come home, it's like stepping into another world. Why, I can't even remember where I keep my pots and pans.

Pastor: It's a strange sensation.

Mrs. F: Yes, it takes a bit of time to find my way around. Why look at my house. I never used to have trouble getting my work done. But look over there. That's my ironing. Gee, I've not been able to get at it. I feel like an imbecile, being so slow and not being able to remember where I put things.

Pastor: But you're not worried about this.

Mrs. F: No, but it's funny. I was always one to stick right with a thing till I got it finished. I never would be interrupted until I'd finished whatever it was I was working on. But I guess with my older daughter running in and out, I can't do that any more.

Pastor: You just get started on one thing and in she comes.

Mrs. F: (*Laughs*) Yes, that's right. This doctor, though, is a nice man. He told me . . . ah, well. I guess I'd better not say. (*Smiles*)

Pastor: (*Smiles back*) You don't feel you can share it with me?

Mrs. F: Well, (*sheepishly*) you know when I told him about Bill and this other woman, he said, "Oh, I think I can cure him of that!" Imagine that. This guy can treat me, I guess, and I don't really mind if it will help. But, boy, if he can change a man from wanting to run after a woman, he really is a wonder! (*Mrs. F. is probably referring to the doctor's curing her, in which case, upon recovery, she will not be suspicious of her husband.*)

Pastor: And he is easy to talk to?

Mrs. F: Oh, yes. You know, I try to guard myself, but he'll ask a question, and before I know it, I've given away the answer. And I think, "Oh, heck, I didn't want to tell him that." (*Laughing in good humor*)

Pastor: You don't mind talking to him, then?

Mrs. F: Oh, no. I guess knowing some of my background will help him.

Pastor: Yes, he's better able to understand.

Mrs. F: I'm sure glad he took over when he did . . . I shudder even now when I think of what I was going to do. I was going to make a lot of trouble for that girl. That's why this doctor came right up to see me.

Pastor: I see.

Mrs. F: That isn't right either. A person shouldn't hate another human being like I did. I think if I'd seen her on the street, I'd have killed her.

Pastor: She was a threat to you and you hated her for it.

Mrs. F: Yes, I could see through her, little by little.

Pastor: A woman can't fool another woman very long.

Mrs. F: She sure can't. I had her figured out all right. But, I couldn't tell Bill.

Pastor: Now, you don't feel quite so intent?

Mrs. F: Well, I still hate her, but I don't think I'd want to harm her . . . I must have been out of my mind! I don't know what was wrong with me.

Pastor: Um.

Mrs. F: She has a nice husband, a very nice man. But, she's kind of babyish, you know? Sort of "If you hurt little me, I'll cry" type. I guess that sort of thing appeals to a man like Bill, but you can tell it's an act. I can anyway. (*Mrs. F. had lost her first husband to a "ruby-lipped blond," according to Mr. F.*)

Pastor: She can probably fool some men, but you know different.

Mrs. F: Yes.

Pastor: And she is probably a blond. (*Directed to see if secretary fits pattern of woman hated by Mrs. F. for breaking up first marriage.*)

Mrs. F: Well, she's not so attractive. I think she's too thin and not especially pretty. (*No reference to hair coloring.*)

Pastor: She's just sort of average.

Mrs. F: Yes, and sort of babyish.

Pastor: Um.

Mrs. F: Well, spring will soon be here. (*Significant switch*)

Pastor: (*As the hour was late, and the above switch probably indicated getting into deeper therapy, the pastor decided to close the interview.*)

Pastor's Questions

(1) Was the pastor justified in leaving at the point mentioned above?

(2) Does the parishioner show signs of improving, or are there deep-seated elements which electric shock will not touch?

(3) It would seem that there is much under the surface. Was it wise to assume that this would be handled by the psychiatrist working on the case?

Outcome

These interviews occurred over a year ago. Since that time, Mrs. F. has completed her therapy and has become very active in the church. Mr. F. has also become an active and helpful officer of the church. Both have become members and had their children baptized.

Mr. F. says he is grateful for the support the pastor gave him and the pastor's recommendation of calling in medical aid for his wife.

Mrs. F. has only vague recollections of the weeks during which she was being treated and the events which led up to them. "Like a dream a long time ago" is the way she refers to her period of mental illness.

Evaluation by DAVID D. EITZEN

PASTORAL counseling is a specialty within the Christian ministry which affords the pastor true self-respect. This is particularly so when his work with a soul who is troubled with inner conflict (as both Mr. and Mrs. F. were) is done in co-operation with other professional servants of a patient.

EITZEN

It is high tribute to the minister that his parishioners knew him as a trusted guide for those who are bewildered. One of them was sensitive to the inner turmoil at work in Mr. F. and introduced him to his personal spiritual guide.

There is, however, no evidence that the minister knew Mr. and Mrs. F's family physician or the psychiatrist.

Apparently he related himself to these people-in-need entirely independent of the two potential colleagues. He ignored the relevance of the medical diagnosis.

It is evident, nevertheless, that his "ministry" was singularly helpful. This is due in part to the fact that the real problem with both the husband and wife was a profoundly emotional one, with spiritual connotations.

The pastor did not get to the basic emotional needs of Mr. and Mrs. F which the surface behavior was symptomatic. As a matter of fact, pastor seems to be dangerously matic when he suggests that Mr. misgivings are not in accord with facts." This attitude must have re tered with Mrs. F. as rejection on grounds of her being "ill." And so made sure not to admit that she *wa*

Her most flagrant symptoms are hostility; and 2) sensitivity about b considered "stupid." With respect to latter she makes a significant slip speech in the second report, "I like an imbecile. . . ." Of course knew she was "ill" but this "threa non-being" was too painful—hence brittle, impenetrable armor of defe

Her livid hostility toward her h band is understandable if, factually, lost her first mate to a "ruby-lip blond" and if the present husband g her the slightest occasion for jealo Her bitterness was her only defens protect the shambles of her self-resp

Whether she reacted to "facts" garding her two husbands or whet it was fantasy—in any case her h tility was a projection of her inner c flict about being femininely adequ

This feeling of not being valid in sex-role may have been so strong t the mistrust of her husbands was together a fantasy-projection. If husbands did philander, their beha may well have been their way of t ing to reassure themselves that t were adequate males. She either to marry "weak" men or she cau them to doubt their masculine a quacy.

Did the shock treatments help to understand and accept her role? did they merely repress her misgivin Did the pastor's visits minister to hunger of the soul to be a valid p son? Did she gain "courage to be"

Actually, the answer is "yes." the credit for it hardly goes to any of the three ministrants. The woma rehabilitation (I'm concerned about husband's being considered "well") documentation for the grace of G Neither of the three regiments seem be the specific for the deeper need

But the woman can now say candid "I'm taking those treatments, know"; "I don't really mind if it help"; "He is easy to talk to." She also "laughing in good humor."

The minister could have done wo than to conduct his counseling by " strument-flying." He began and v consistent throughout in interact with Mrs. F. in terms of Rogerian sumptions and procedure.[1] His faith

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[1] See *Counseling and Psychotherapy* by C. Rogers, Houghton Mifflin, $4.00.

ıe redeeming quality of his Rogerian ·pe of relationship with the parishioner ·as indeed a "power unto salvation."

I bespeak for him an ever-expanding, ffective ministry which is truly in the ›irit of Jesus, the Christ.

Evaluation by

CARROLL A. WISE

THE first question is, why these in-·erviews? This problem is reflected in ›me of the questions of the pastor him-·lf. This woman is too sick for any ind of counseling approach.

She needs treatment by a physician nd the nature of this treatment will epend a great deal on the background and training of the particular psychiatrist to whom she happens to go.

WISE

I do not believe that getting her to vent her hostility as was done in the first interview could have a therapeutic value. This is pathological hostility; she is not really angry at her hus-›and but at someone who was a sig-·ificant figure in her childhood. Bring-ng up this hostility under such circum-tances might have caused a serious ›reak with reality. She felt the rising ension and developed a headache.

Certainly any attempt to get this ·oman to examine her feelings about ·er husband should not take place in he presence of the husband.

From the point of view of pastoral are, a question arises. What happened ·hen the woman's husband was so ·motionally upset that he stayed for linner at the parsonage? It would eem that this presented an unusual ·pportunity for a fine piece of counsel-ng with the husband.

Such counseling would have a two-old purpose: first, to relieve the ·evere tensions which he was experi-·ncing because of his wife's illness; ınd, second, to interpret to him the ıature of her illness and the kind of ·reatment required.

In the case of a person as sick as his woman seemed to be, some mem-›er of the family must take the respon-sibility for her care and treatment. Certainly, in this case, the husband was the person.

The pastor needs an understanding of the dynamics and depth of such an illness. It is undoubtedly related to her previous marriage but it is also related to her experiences with her father and mother early in childhood.

Out of early childhood relationships and experiences a certain kind of personality structure has been developed, and under the stress of childbirth, the pathological elements in this personality structure come to the surface.

Whether this woman could or should be treated at all by psychotherapy is a question which we cannot answer because of the lack of case material. We are not told her age, an important factor in assessing the possibility of treatment.

In the second place, psychotherapy with this type of patient is exceedingly difficult and should be attempted only by a well-trained person. It is quite possible that no such person was within the reach of this woman.

One would rather suspect that the psychiatrist whom she consulted was better versed in shock treatment than in psychotherapy, one who would do only a superficial kind of psychotherapy.

On the other hand, it could well be that only a superficial kind of psychotherapy should ever be tried with this particular woman. The pastor needs to understand that in such an illness there is a dual possibility of murder or suicide. Unwittingly, he could stimulate such activity by mobilizing this woman's hostility in her consciousness so that she would feel under a strong compulsion to express it in one of these two directions.

A well-trained psychotherapist would handle such a case with exceeding care.

The pastor should read and digest a good book dealing with the processes of personality development and the emotional dynamics behind this as well as other kinds of illness. Such a book is *Principles of Abnormal Psychology,* revised edition, by Maslow and Mittelmann (Harper & Brothers, $5.00).

We are saying this because of the necessity to determine the suitability of a given person for counseling only after one has some idea of the dynamics which are involved in the problem.

What should be the task of the pastor in relation to this woman? First, he should give support. By support we do not mean an attempt to get at her feelings or to interpret her feelings. Rather, he should simply let her talk as she wishes.

He should listen without trying to reflect feelings or interpret them. In this listening he can give her an assurance of his interest and his encouragement without committing himself as to whether or not he believes her ideas in regard to her husband are true. On the other hand, he might conceivably find a way to suggest to her that in his opinion she is sick and needs treatment.

In the second interview, there are several opportunities for support and encouragement; but certainly at this time there should be no attempt at counseling, either through interpretation or reflection of feeling.

The pastor's comment in the second interview, that this other woman was probably a blonde, would seem to be an exceedingly dangerous observation, one which might have aroused more feeling than this woman at the moment could have handled.

It is interesting that in both interviews Mrs. F. finds a way to bring the session to a close when she feels the tension rising. In the second interview the pastor appeared to be moving into a deeper level of therapy without knowing what he was doing. He was also doing it at a time when it should not have been attempted.

Beyond the personal support that the pastor can give by virtue of his relationship to this woman, he can also encourage useful activities in the church as she is able to participate. He can seek to understand the strengths in this woman and channel such resources into creative activities.

While it is true that she has many deep problems, she apparently has also some real assets in her personality. These the pastor could help her to appreciate and to use in various kinds of human relationships.

She particularly needs relationships in which she is not competing with women but in which she is receiving favorable attention from men.

Looking over these comments one feels that perhaps he has been a bit hard on this particular pastor. Actually, this pastor is probably doing a very good job in terms of his background and training. He certainly is showing a deep interest in this couple.

We hope the day will come rapidly when our theological schools will be able to give a more adequate training in this all-important field of human experience.

For this pastor and others, we would suggest as helpful reading, *The Church and Mental Health,* edited by Paul Maves (Charles Scribner's Sons, $4.00), and *Man's Need and God's Action,* by Reuel Howe (Seabury Press, $2.50).

Carroll A. Wise is professor of Pas·oral Psychology and Counseling at Garrett Biblical Institute.

Five Times Good Friday

By MARGARET HENRICHSEN

This Maundy Thursday-Good Friday service was used on a seven-point circuit.

TO BE IN five or six places at once is the impossible task laid upon the rural preacher at times of special significance in the Christian year.

How to meet this demand and give to each tiny congregation something of the Bible's great experiences is a real problem for many country ministers. Among smaller groups the need for such experiences is even greater perhaps than in those congregations more easily assembled for festival occasions.

To me it seemed too bad to move from Palm Sunday into Easter without the depth of religious experience that can come through the Maundy Thursday communion and the Good Friday service of the seven last words. Yet it was not possible to put those additional services into the week in each of the tiny villages I serve. Neither could the people assemble at a central place.

A program was worked out, therefore, which combined the thought of both Maundy Thursday and Good Friday. By holding the services at varying times we made at least a beginning toward an awakened feeling for the real meaning of this holy time.

As yet many of our people do not really value and eagerly come to communion service. None of them had ever seen a Tenebrae service. The Tenebrae, as given in the liturgy of the Episcopal Church, would have been a bit beyond their experience. Our modification of it, however, seemed deeply to impress everyone present.

Such a service can be held equally well on Maundy Thursday or Good Friday. In this scattered parish we held one service on Wednesday evening, explaining that it was intended to usher in the days of special preparation.

Mrs. Margaret Henrichsen is pastor of Sullivan Circuit, North Sullivan, Maine, and author of Seven Steeples *(Houghton-Mifflin Co., 1953).*

A second service was held at the parsonage at nine o'clock on the morning of Maundy Thursday. In another church it was given on Thursday evening. Two fishing communities combined for their service at one o'clock on Good Friday, and the final observance was planned for Friday evening.

And to all these people, Easter meant more, far more, because of their sharing in the devotion of heart and mind at the cross.

A GOOD FRIDAY SERVICE

(Behind the spread communion table should be placed a stand bearing seven candles. These may be arranged in graduated heights, or grouped three on each side, the center candle standing alone. The minister opens the service by quietly lighting the candles.)

Scripture: Matt. 26:20-30 (Read slowly and thoughtfully by the minister)

Hymn: "Break Thou the bread of Life" —Number 387 [1] (Congregation standing)

[1] *The Methodist Hymnal.*

Pastoral Prayer (Followed by a period of silent prayer)

The Lord's Prayer

Scripture: Matt. 26:31-35, 69-75

Hymn: "O Jesus, Thou art standing"—Number 197 (Congregation seated)

Scripture: Mark 14:32-41

Poems:

"The Choice of the Cross"

Hard it is, very hard,
To travel up the slow and stony road
To Calvary, to redeem mankind; for better
To make but one resplendent miracle
Lean through the cloud, lift the right hand of power
And with a sudden lightning smite the world perfect.
Yet this was not God's way, Who had the power,
But set it by, choosing the cross, the thorn,
The sorrowful wounds. Something there is, perhaps,
That power destroys in passing, something supreme,
To whose great value in the eyes of God
That cross, that thorn, and those five wounds bear witness.

(From "The Devil to Pay" by Dorothy L. Sayers, *Masterpieces of Religious Verse,* Harpers & Brothers, $5.95.)

"Strength"

Ask of your soul this question, What is strength?
Is it to slay ten thousand with the sword?
To steal at midnight Gaza's brazen gates?
To raze a temple on a heathen horde?
Or, in a garden drenched with evening dew
And bloody sweat, to pray beside a stone?
Defend a sinner from self-righteous priests?
Bear up to Calvary a cross, alone?

(Jessie Wilmore Murton, *Masterpieces of Religious Verse*)

Hymn: "'Tis midnight, and on Olive's brow"—Number 133 (Congregation seated)

Scripture: Mark 15:15-25

Poem:

"Good Friday"

Am I a stone, and not a sheep,
That I can stand, O Christ, beneath Thy cross,
To number drop by drop Thy Blood's slow loss,
And yet not weep?

ot so those women loved
ho with exceeding grief lamented
Thee;
ot so fallen Peter weeping bitterly;
ot so the thief was moved;
ot so the Sun and Moon
hich hid their faces in a starless sky.
horror of great darkness at broad
noon—
only I.

et not give o'er
it seek Thy sheep, true Shepherd of
the flock;
reater than Moses, turn and look once
more
nd smite a rock.
(Christina Rossetti, *Masterpieces of eligious Verse*)

editation: "O Sacred Head, now ounded"—Number 141
(The hymn is played softly while the ngregation, with opened hymnals, ad the words, praying their own ayers and thinking their own oughts.)
ymn: "When I survey the wondrous cross"—Number 148 (Congregation standing)
Poem:

"Jesus of the Scars"

we have never sought, we seek Thee
now;
ine eyes burn through the dark, our
only stars;
e must have sight of thorn-pricks on
Thy brow,
e must have Thee, O Jesus of the
Scars.

ne heavens frighten us; they are too
calm,
all the universe we have no place.
ur wounds are hurting us; Where is
the balm?
ord Jesus, by Thy Scars we claim Thy
grace.

when the doors are shut, Thou draw-
est near,
nly reveal those hands, that side of
Thine;
e know to-day what wounds are, we
have no fear,
ow us Thy Scars, we know the coun-
tersign.

he other gods were strong; but Thou
wast weak;
hey rode, but Thou didst stumble to
a throne;
ut to our wounds only God's wounds
can speak,
nd not a god has wounds, but Thou
alone.
(Edward Shillito, *Masterpieces of Religious Verse*)

The Seven Last Words: (Standing beside the candles, the minister reads.)
Luke 23:32-38

(In a thoughtful voice and in an attitude of prayer, he continues.) "Our Father, we need thy forgiveness too. We have not known how we have hurt and betrayed and denied and crucified Thee by our attitudes of pride and by our sins of selfishness. Help us now to know that as we have failed to forgive others and failed to seek thy forgiveness, as we have been hard and unloving, we have crucified Thee." (Extinguishes outer candle of group.)

Luke 23:39-45

"But we have not wanted Thee to open Paradise to our brothers who have wronged us. We have sought to put our unkind judgments of them in the place of thy mercy. We have been self-righteous. Lord, have mercy upon us." (Extinguishes outer candle on opposite side.)

John 19:25-27

"Thou hast shown us in this hour of thine agony that in the midst of suffering thy heart was full of concern for others. We see now, O God, how dreadful is our denial of Thee when we feel sorry for ourselves. We are ashamed that we have shown pity to ourselves and have thought of others with resentment or envy. We have added to the darkness of the world and to thy pain. Teach us how to love, O God!" (Extinguishes third candle.)

John 19:28

"By thy mortal thirst may we learn to seek the living water of thy grace with real and desperate longing, O God; not for ourselves but for the world's need." (Extinguishes fourth candle.)

Luke 23:44-47

"O Lord, we have never truly trusted Thee with our spirits. We have wanted to rule ourselves. May we realize now that we cannot wait until the hour of death to ask Thee to give us life. Our failure to trust Thee has brought sin and suffering upon the whole world and upon thine own heart." (Extinguishes fifth candle.)

Mark 15:34

"Because Thou wast willing to go through this deepest agony of all, we need never feel forsaken or alone. Thou hast done this for us, O Christ. Because of our sin there was no other way." (Extinguishes sixth candle.)

John 19:30, 40-42a

(Leaves seventh candle burning alone.)
Hymn: "Never further than Thy cross"—Number 146 (Congregation seated)
(Minister returns to communion table and stands beside it.) "Let us now think again of Jesus' last prayer for his disciples and for us, that prayer which surely God has answered and is answering, the prayer He prayed the last evening he had with them, for it is still His prayer for us."
Scripture: John 17:1-6, 15-26
Holy Communion: Prayer of Confession (In unison)
Prayer of Consecration (Minister)
Prayer of Acceptance ("We do not presume to come to this, Thy table, O merciful Lord, trusting in our own righteousness . . .")
The taking of the Elements (passed by the pastor to the people in their seats)
(Minister takes elements with the people. At conclusion he covers the table again and speaks.) "*And when they had sung a hymn, they went out to the Mount of Olives.* In that same spirit let us sing."
Hymn: "O Master, let me walk with Thee"—Number 259 (Congregation standing)
Benediction: "And now may comfort, consecration, the challenge of His way of life, and the reality of His redeeming power, be with us all. Amen."

Truth About Alcohol

Athletics, music, art, literature, the theatre, the experience and activities of religion, or social service organization and politics, are all projects which compete with alcohol, giving relief from boredom, from the meaninglessness of modern life. They offer to the human spirit its true "home" in the works of the mind and spirit.

Basic Information on Alcohol
Albion R. King

Dramatizing the Last Supper

By WALTER NELSON

For a fresh Maundy Thursday Service, this pastor suggests a candlelight service in which men dramatize events of the day preceding the Crucifixion.

THE VALUE of a candlelight service has been proved by the enthusiastic response of many congregations. Such services have been useful in deepening the spiritual life through a dramatic experience, as well as in stimulating the interest of groups. This is evidenced by the increased use of candlelight services in many churches.

Since my church had never held a Maundy Thursday service, the congregation had little idea of its significance. However, the people were willing to help, and we had an excellent service dramatizing the events of the day preceding the Crucifixion.

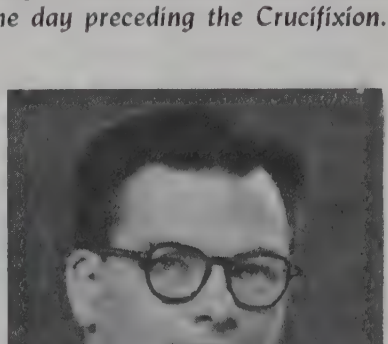
Children are usually the participants in candlelight services; therefore, when grown men share in, and enjoy, the experience, there must be an unusual attraction about it. That this was true about our service was indicated by the men of our church. Upon meeting each other or the pastor the next day, many asked, "Will we be doing that again next year?"

The participation of men in a candlelight service is not a common practice, but our group testified to its worth by their desire to repeat it on the next Maundy Thursday.

Indicative of Gathering Gloom

Our service included a celebration of Holy Communion and Tenebrae. The Tenebrae, an early fourth-century service, was once observed as an all-night vigil. Our service adapts it as an extinguishing of the lights, indicative of the gathering gloom and the flight of the disciples following the Last Supper.

As each passage concerning a disciple or an event leading to the betrayal is read, a candle is extinguished. Each candle symbolizes another light that ceases to glow. Near the close of the service even the Christ candle is



dimmed, as a reminder of the death on the cross.

Before the people leave, however, this light reappears—His light can never be extinguished. The reappearing light is prophetic of the dawn of the Resurrection day.

Arrangements for Service

Arrangements for the service followed this pattern. For the celebration of the Holy Communion, we placed at the front of the sanctuary a table of sufficient size to accommodate twelve persons. This was symbolic of the table around which Jesus gathered the disciples for the Last Supper.

On the table were twelve small plates with the communion wafers, while the other element was in a chalice. The intinction method for serving the elements was used. In the middle of the table was the large Christ candle.

By each plate there was a candle, representing the twelve disciples. For additional symbolism each candle holder was different, signifying the differences of the disciples. Each "holder" of the light of faith was different. Before the service only the Christ candle was lit.

The service began with an organ prelude of variations on "O sacred Head, now wounded," number 141.[1] The gregation then sang "Beneath the of Jesus," number 144, which was lowed by the ritual for the Holy C munion. By using the shorter for the Beatitudes and the Commandm the entire service was finished w an hour.

Following the invitation, the tw members of the choir were the fir approach the table. They took places at the twelve seats provided

Briefly the symbolism conveyed the table was explained. We could before us the table, with its candles for twelve persons; we could rem ber the time when Jesus gathered closest friends about him for a last m

At this point the church was part darkened. I began the Scripture r ing, using John 8-12, where Jesus fers to himself as the light of the w Next read was Matthew 10:1-4, w lists in pairs the names of the disci

As the first two names were the two center communicants lit candles in front of them from the C candle. The pairs of names were successively until all twelve candles been lit.

Then I read Matthew 5:14-16, w Jesus reminds his followers that are all lights which should not be den. Matthew 26:17-20 and 26-29 lowed. These passages reveal Jesus sire to eat the Last Supper with disciples and his request that they tinue the practice. The above selec give a good background of the even that evening in the life of our Lor

Holy Communion

By this time the only illuminatio the sanctuary came from the thir candles and from a dimly lighted high in the chancel. The commu elements were now served to the m bers of the choir who had acte candlelighters. When they had retu to the choir stalls, ushers directed worshipers forward in groups of tw The ushers also tried to see tha family groups were broken.

Finally all had communed, with exception of twelve men who previ ly had been informed of their parts. last to commune, they came each a small card bearing the Scripture r ing of some event which followed supper of Jesus and his friends. words recalled the events on the m of the betrayal and the persons volved. Several readings centered a Peter and his experiences on that n

Immediately upon reaching the t the men took the communion elem Then a few moments of silent med tion elapsed.

[1] All hymn numbers refer to *The Met Hymnal.*

Walter Nelson is pastor of Roxbury-Halcottsville Methodist Churches in New York.

I started to speak: "The passing of
e moments began to weigh heavily
on Jesus after this meal with his dis-
ples. There was an ominous quiet just
fore the storm." When I had said this,
e first reader began; upon concluding
blew out his candle.

Again I read, *And when they had
ng a hymn, they went out to the
ount of Olives* (Matthew 26:30). Here
e choir sang "'Tis midnight; and on
live's brow," number 133.

With this music, written to resemble
e tolling of a bell, the striking of a
t on a bell-lyre produced an unusual
fect. This effect could also be achieved
there are chimes in the organ.

The other readers followed in turn,
ch extinguishing his candle. After the
urth reader recalled the walk to the
rden of Gethsemane, we used the
lo, "It Was Alone the Saviour
rayed." When the twelve men had
ad, only the Christ candle remained

Though the men read in a specified
quence, they did not sit in any partic-
ar order. This arrangement gave
ded effect to the service when wor-
ipers observed a light dying here, an-
her there. We found this to be a very
pressive way of dimming the sanc-
ary until it was in almost total dark-
ess.

hrist's Light Dimmed

The last candle was out and the
eaders had finished. In a calm voice I
xplained that the dimming of the cen-
r candle would symbolize the suffer-
ig and death of Jesus. His light, too,
ad been extinguished at the hands of
nful men.

To avoid striking a match to relight
ie candle, I slipped a cylinder made
om aluminum wrapping foil over it.
he light remained dimmed for several
econds and then reappeared, to sym-
olize the expectation of Easter morn
nd as a reminder that the light of the
orld can never be obscured.

The benediction was then given, fol-
owed by the postlude, a variation on
Now thank we all our God," number
; for we wanted to end on a note of
xpectancy and hope. With lifted spirits
nd renewed hopes, the people silently
eft the sanctuary.

The following is a list of the selections
sed by the twelve readers:

1. Matthew 26:20-25 (followed by the
hoir singing "'Tis midnight; and on
Olive's brow," with the bell-lyre).
2. Matthew 26:31.
3. Matthew 26:33-35.
4. Matthew 26:36-40 (followed by
olo, "It Was Alone the Saviour
rayed").
5. Matthew 26:42-43.
6. Matthew 26:44 and Luke 22:44-46.
7. Matthew 26:45.
8. Matthew 26:50b-52
9. John 17:1
10. Matthew 26:57
11. Matthew 26:69-75
12. Matthew 27:3-8

Two stories can be told as a follow-up. After the service a couple stopped by the house on an urgent matter. (We had observed the instructions to leave the sanctuary in silence.) After talking for several minutes, we suddenly realized that we were still speaking in whispers, so profound had been the effect of the service on all of us.

The second story concerns the necessity of finding a substitute reader just a few hours before the service. I telephoned a house where I thought the man would be willing to serve as one of the twelve readers. His wife said that he was not home from work and that he probably would not be interested.

Some time later I learned that he had protested to his wife about her refusal of his help. Said he, "I could have been one of those disciples."

Liturgical Glossary

By PAUL S. SANDERS

These definitions for worship are published with the suggestion that they may be clipped and filed alphabetically for future reference. The first "Liturgical Glossary" appeared in October, 1954. See also "A Glossary of Liturgical Terms," February, 1954. Paul S. Sanders is instructor in Religion at Amherst College in Massachusetts.—Ed.

Palm Sunday Sunday before Easter; beginning of Holy Week; commemorates the Triumphal Entry. The service ought to be set on a dominant note of rejoicing. Palms may be carried in processional. Palm fronds are often distributed to the congregation after service.

It is an old custom to keep one's palm throughout the year to remind one that Christ is King. In some churches the year-old palms are gathered and burnt, the ashes being used to mark the foreheads on Ash Wednesday. The hymn "All glory, laud, and honor" (Hymnal, number 128) is the Palm Sunday hymn *par excellence*. It deserves always to be used. It may be hoped that the next revision of the *Hymnal* will restore its original form. Color: *purple*, if the Lenten color is to be kept unchanged. Sometimes *white* is used.

Good Friday The Friday in Holy Week commemorating the crucifixion of our Lord. Called "good" because his death on that day was "good" for the human race. Although Christians know that death will not hold him, yet the mood of Good Friday is deeply solemn.

No hint of anything other than the blackness of sin which nailed him to the cross is appropriate. The altar should be stripped of all furnishings except the cross itself, which is sometimes veiled with black material. No candles should be in evidence, no flowers used.

A three-hour service in the afternoon is becoming increasingly common. The minister's efforts on this day will be devoted entirely to "preaching the cross." Communion is not customary; it is the one day in the year when even the Roman church does not consecrate the elements. What seems at first glance the peculiar appropriateness of the sacrament on Good Friday may be otherwise considered in view of the emphasis of the sacrament on the living Presence. Color: *black*.

Easter Day To say "Easter Sunday" is redundant, since Easter is by definition a Sunday. There was a long-continued controversy in the early church over the date of Easter which was settled, generally, at the Council of Nicaea (A.D. 325). The common manner of reckoning makes Easter the first Sunday after the full moon following the vernal equinox.

The Eucharist is particularly appropriate for Easter, since it is a celebration of the sacramental Presence of the Risen Christ. It is also a thanksgiving for the salvation wrought for us by Christ, sealed with the victory of his Resurrection. To say that the Lord's Supper is inappropriate on Easter because it refers to his death is to miss the point that, historically, the church has celebrated both Christ's death and Resurrection in the one sacrament of his body and blood.

An early morning Holy Communion, celebrated with full liturgical splendor, will prove more spiritually helpful to many worshipers than the usual Easter service at eleven o'clock. Color: *white*.

The Call for Total Commitment

By CARL G. HOWIE

Does it take money to run the church?

THOSE of us who took psychology in college during the twenties and thirties recall that personality was then divided into three main areas; namely, the intellect, the will, and the emotions. These were thought to be clearly defined and definitely separate areas of living.

Now, however, psychologists recognize that such a division of personality into component parts is at once impossible and inaccurate. Man is a whole being and the various forces in his life are so interrelated as to defy actual separation.

In the life and work of the church a similar discovery is belatedly being recognized by many quarters. Too long now the church's life has been split up into sections such as evangelism, education, missions, stewardship, and worship.

Actually, stewardship is considered a sort of distasteful business or a barren duty which is carried on in order to support the important work of evangelism, Christian education, missions, and worship.

Preachers and church officers have too long explained that "it takes money to run the church." It is small wonder that many congregations smart at the suggestion and grow weary with the constant appeal for funds.

Total Commitment

In fact, this whole attempt at compartmenting the Christian life must be given up in the light of the New Testament Gospel. Jesus and the early church called for the total commitment of life to the Kingdom of God—to the Church.

That total commitment involves giving of self in evangelism, in education, for missions, and in worship. All such surrender of time, talents, and resources in the cause of Christ is true Christian stewardship.

Carl G. Howie is pastor of Sherwood Presbyterian Church, Washington, D.C.

From the pulpit the assumption is often made that a Christian is fully committed. As a result the ultra-conservative preacher is constantly inviting "sinners to be saved," while the more liberal preacher is calling on mature Christians "to redeem society."

The voice of the pulpit, with true evangelistic zeal, should be largely directed at church members, urging that they yield more of themselves to Jesus Christ. This would be a matter of evangelizing the pagan areas of every Christian life.

Stewardship is the very heart of the Christian faith. From earliest times the sacrifice was the central act of worship, when man symbolically dedicated himself to God. The first fruits and the best animals were given, but the gift was secondary. These represented a willingness to give life.

Abraham was ready to sacrifice his son Isaac on Mt. Moriah thus proving his total devotion to the Almighty. Paul urged his hearers to . . . *present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.* Without sacrifice there can be no worship. When the rich young ruler refused to be a good steward, there was no possibility of his being a disciple of Jesus.

All Belongs to God

At the heart of Christian stewardship there must be the conscious recognition that all things belong to God and we are but stewards of his property. It was on this basis that Jesus approached the subject.

In the New Testament there is no foundation for the legal 10 per cent tithe, which was a Hebrew custom. Proportionate giving of income is not enough. Unfortunately some think that once a definite percentage of income is dedicated to the church, all righteousness has been fulfilled.

All of our goods, 100 per cent, must be dedicated to God and to the service of Jesus Christ. Giving a proportion to the church does not relieve any Christian of his responsibility for being good steward of all his possessions. W never *give* but can only *return* wh really belongs to God in the first pla

This total commitment is the beg ning of true worship. Jesus clearly u derlined this view in the parable the talents. These talents were lent the master to his servants, but at times they remained the property the master. So it is with all we hav

So far as tithing is concerned, per cent is a good place to start, b for many it is inadequate. We give u God according as he has prospered In this way a person expresses gra tude and dramatizes a faith which sa "My security is in God, not th material goods."

The ramifications of this philosop of stewardship for the life of a church are tremendous. In the fi place stewardship is a matter of g ing, not of bargaining. Bazaars, d ners and other such functions for purpose of raising money are co pletely out of keeping with and co trary to the New Testament Gospel

Bad Advertising

It is strangely incongruous for church to urge its members to g as an act of worship and as an expr sion of trust in God's loving care wh at the same time saying in effe "But in order that this will not be bitter a pill, we will sell you a pi of pie and in buying the pie you h proved yourself a good steward."

A secular magazine printed in of the southern states a few years pointed out that these money-rais shows are the worst advertising church could get. It demonstrates the world about us that Christians not have enough conviction to su port financially their own work.

uch an attitude cannot draw to the rch those who are not Christian, to the outsider it would seem that words of the church are proclaim- one thing while the lives of its ple are demonstrating quite an- er. Bazaars, etc., cut the nerve of ctive stewardship and undermine e evangelism.

Jot only does this concept of stew- ship rule out money-raising emes, but it de-emphasizes money lf. Our primary concern is *not* the aining of more funds to run a rch organization; our chief effort to help people commit their lives Christ and the Christian faith.

Ve actually should seek only those s willingly offered and represent- an inner commitment to Jesus ist. A grudging gift is worthless— n harmful—in the spiritual life of church.

t the risk of being suspect by ious agencies of the church, we ously suggest that special drives to efit individual areas of the church ruled out. The man in the pew uld be ever conscious of giving ctly to Jesus Christ, not to the rd of Missions or Committee of ication. The Church is one through- the world, and our gifts must be that great Kingdom enterprise in its facets.

uch emphasis has been put on mis- ns (with good reason) that many ple now feel they are not support- the real work of Christ when they tribute to the local church. In or- to avoid this misunderstanding, the rch should never appear to be eries of causes but simply the in- ment of Christ's will.

w the Budget Is Made

he implementation of this idea and gram in the local church is rela- ly simple. First, no proposed budg- is presented prior to the Every mber Canvass or Loyalty Sunday. mbers are asked to express in their ing their gratitude to Jesus Christ his goodness.

Jo appeal is made to loyal mem- s to support the church organi- ion; on the contrary, it is pointed that the Kingdom can function hout the continuance of the local rch. No gift can be gauged by com- ison with that of a neighbor or by iding the total church budget and iving at a "fair proportion."

Offering is made as an act of faith l worship and is a manifestation of individual's love for his Lord and vior. In this way, there is a real ritual emphasis wherein "growth in ce" can take place.

To be sure, certain "dues paying" members will seek a more comfortable atmosphere. There are persons in every congregation who are very religious until the challenge of total commitment is put squarely up to them. It should be frankly stated that the grudging gift is not acceptable in the sight of God.

After the canvass is made or Loyalty Sunday is held on this high level of spiritual challenge, then and only then is a budget adopted by the congregation. It goes without saying that a Christian spending program is better set up after an organization knows what it has to spend.

For the first year this effort may actually bring no more income than in the previous year. It could cause dissension and division. In the long run, however, it will result in committed lives which are far more important than any amount of funds.

Thus true stewardship opens the way for real evangelism at home and in far-flung mission fields. The education program of the church is undergirded by this essential emphasis on the heart of the Gospel.

Finally, genuine worship is made possible when it involves the total commitment of all things to one Lord and Savior. Until that commitment is at least the ideal of the congregation and the program of the church, the beauty and wonder of true worship has not been experienced.

Local Churches and World Order

By W. HENRY SHILLINGTON

A series of World Order conferences were held in Ohio last fall. This article tells how they were organized and what they accomplished.

IT IS precisely in these difficult and anxious times that the churches of Christ in the United States must speak and speak clearly. . . ." Bishop William C. Martin, president of the National Council of Churches presented this challenge on the occasion of the Fourth National Study Conference on Christian Faith and International Responsibility (Cleveland, 1953).

To help meet the challenge effectively in the local churches, the Ohio Council of Churches, in co-operation with the National Council of Churches, last spring began the planning that culminated in the Ohio World Order Conferences in October, 1954.

Purposes

The plan for the first conference, as originally outlined by the National Council of Churches and later developed by the Ohio Council, was designed to do three things.

The primary emphasis of the conference was to train local church leaders for a more effective educational and action program in international affairs.

Included in the training program would be the clarification of several U.S. foreign policy issues with reference to the findings of the Cleveland Conference and to the programs of the National Council, Ohio Council, local church councils, and denominations.

The result of the conference was to be the stimulation of interest and mobilization of opinion in the local church and community that would result in constructive action on foreign affairs.

Seeking the endorsement of local councils of churches and the United Church Women of Ohio and denominational executives before setting the program into motion, the Public Affairs Department of the Ohio Council called a meeting of representatives of those bodies to discuss the plan.

The plan was not only approved but several suggestions were offered as to how the program might best be carried through. These recommendations, which provided the framework of the conferences were:

(1) That the first stage of the project be a series of training conferences, set up on the congressional district level.

(2) That these meetings be followed by local conferences or workshops in as many communities as possible.

(3) That the entire project should be directed toward strengthening leadership in the local church.

W. Henry Shillington is executive secretary of the Ohio Council of Churches.

SHILLINGTON

(4) That the findings of the Cleveland Conference of 1953 be used as the basis of the educational effort, but that the project not be confined to issues discussed or viewpoints taken there.

District Chairmen Selected

In following through with the suggestions, the first requirement was to secure a chairman and committee in each congressional district who would be responsible for local arrangements. Since the success of the conferences would be primarily dependent upon the local group, it was necessary to find a person who had a definite interest and responsibility in the type of conference that was to be set up.

The qualifications of this person were clearly defined in a statement by Charles F. Boss Jr., executive secretary of the Methodist Board of World Peace, who said he must be ". . . the one man in your own local church best qualified to give his heart and conscience and time to making the program of World Peace and World Order significant. He will get this peace program really rolling. That man you must get can be chairman of a committee of from five to twenty-five persons, or he can be chairman of a committee of one."

To secure this person, the Ohio Council first convened a committee in each congressional district composed of representatives of local councils of churches, denominational World Order chairmen, and United Church Women, who represented every county in the district.

At the local initial planning meetings a chairman was elected, a date and place of meeting were chosen, and names of local leaders were suggested who would serve as discussion leaders and panelists.

The discussion leaders and panelists would follow through with discussion among small groups and in plenary sessions after the main resource leader, secured by the Ohio Council for each of the conferences, had presented the main theme.

The two major problems in lining up the program after a local steering committee had it in hand were, first, to secure the discussion leaders and panelists for the meeting, and second, to secure registrations from local ministers for the conference.

Local Committees at Work

Committee members were assigned responsibility for securing the local leaders. Persons asked included newspaper editors, labor leaders, members of the League of Women Voters, candidates for congressional office, and others with special interest and ability in world affairs.

There were variations in each district in deciding who would be invited to the conferences.

One committee felt that people would not attend the conference unless they made an actual commitment to attend, including paying the registration fee in advance. This was found to be the most effective means not only of increasing the number who attended, but also of having an accurate accounting in advance.

To secure this commitment, the committee contacted the presidents of the ministerial associations and councils of churches and made them responsible for security a definite quota of persons.

For instance, a city of 30,000 was asked to send at least 20 representatives, while a town of 2,500 might send only one or two representatives. The total was to add up to at least 75 or 100 persons who represented every area of the district.

These names, along with registration fees, were submitted to the Ohio Council of Churches, which in turn sent to each person listed, a workshop kit containing five pamphlets of reference material regarding the United Nations and the general subject of world order.[1]

Through this method the Ohio Council issued the invitations along with a return postal card to the persons listed for the particular conference.

[1] *We Are Responsible,* National Council of Churches, N. Y., 30 cents.
Christian Faith and International Responsibility, National Council of Churches, N. Y., 30 cents.
The Churches and the United Nations, by Walter W. Van Kirk, National Council of Churches, N. Y., 15 cents.
What's the U. N. . . . to Us? by Beatrice Pitney Lamb, Foreign Policy Assn., o.p.

In other districts, names were al submitted by ministerial associatio but the commitment and advan registration were not secured. In t case the local committee was respo sible for making the invitation effe tive through personal contact. Wor shop kits were distributed at the ti of the conference.

The least effective method was send only a printed invitation to selected list of persons. No persor contact was made by the local cor mittee. The response to this meth indicated very strongly that the lea ers needed to be educated, before t conference, as to what such a confe ence would accomplish and mean them. This could not be done by lett alone.

Columbus Conference Set Pattern

A program that was set up in C lumbus, Ohio, was generally follow throughout the seven other Ohio di tricts which sponsored conferences.

Registration began at 2:30 P.M., fo lowed by an invocation and stateme of conference purpose. Stewart W. He man, director of the Department Lutheran Co-operation and Goodw in Latin America, came from Ne York to give the main address on "T United Nations at Work Today."

Small discussion groups were th formed to further develop questio arising from the talk.

Reassembling, the group then hea John Vorys, Congressman from t district, who addressed them on U Foreign Policy. A panel, including Co gressman Vorys, then answered que tions from the floor.

A program of education and acti for the local church and communit including specific methods the leade could carry back with them, was th discussed by Herman.

Dinner was served by the wom of the church where the meeting w held, and a film, selected from t distributor for United Nations film was shown.

The evening session, which was op to the public, included a panel discu sion by the speaker pro tempore of t Ohio legislature, a representative the League of Women Voters, a re resentative of United World Federa ists, and the Democratic candidate f the U.S. House of Representativ Again, provision was made for mem bers of the audience to participa with questions from the floor.

Comments on the Conferences

The conference closed with a sum mary by Dr. Herman.

Evidence that this and the distri

ferences met a felt need among
l churchmen came from some of
comments of the leaders and par-
pants in the eight conferences that
e scheduled across the state of
io.

lbert J. Hotz, head of the depart-
nt of Political Science at Western
erve University, Cleveland, pointed
, "It will never be possible to have
niversal Christian ethic. But a better
rmed public will help the indi-
ual to better understand world
blems and stimulate his interest in
ld affairs.

Nations act in their own self-in-
sts," he added. "We must do what
can to bring Christian ethics—the
it of goodwill, helping each other,
acting unselfishly—into world
tics."

t another meeting Mrs. Werner
nchard of Dayton, Ohio, who has
been associated with the League of Women Voters, warned that the Christian faith does not provide us with clear-cut blueprints or easy answers for the tragic problems of the world's disorder.

A participant at one of the conferences in commenting on the meeting said, "I hope that this is only the beginning. This meeting should stimulate many groups to do some thinking about these decisions which may mean war or peace, tyranny or freedom, insecurity or security for millions of people."

The total achievement of the conferences was ably summarized by one of the chairmen. He said, "This meeting has been a real achievement for the churches of this area. Many of us have it in our hearts and minds that a spiritual force for peace and brotherhood must be generated. That this is a wide concern was evidenced by those who came."

Man's Quest for Freedom

[*Continued from page 3*]

rebellion, or through a civil war, both.

his is a price which some persons ık should not be paid. But there are er prices for political liberty. One ce is the pattern of compromise in- table in a two-party system. An- er price is the slowness of making at decisions that goes with the repre- tative process and with the separa- ı of powers.

ight now there are such prices as -restraint before the insolent prov- tions of aggressor nations, the ient participation in devices of in- national diplomacy such as the ited Nations, the British practices austerity in order to achieve eco- nic recovery, or the American prac- of world philanthropy to help er peoples.

bviously political liberty is a cost- affair.

Moral freedom involves similar alties and prices. The one sure y not to achieve such moral freedom to begin by freely doing as one ases.

he primary price of this freedom is nething which seems to deny it, nely, self-discipline. Our Puritan bears, who created so many of our itical and economic liberties, un- stood this fact about moral free- n.

hey may have fought for freedom government, and for *laissez-faire* business, but they had no notion of cticing *laissez-faire* in morals. Here y were well aware that the only free man is that man who can make choices and accept responsibilities under the discipline of a moral law that has an authority beyond the caprice of a purely private conscience.

Here are two of the principles, then: nothing in excess, nothing free of charge. Not even freedom.

Spiritual Freedom and Civil Liberties

We come now to the final, critical question as to whether or not there is a necessary connection between our inward spiritual freedom and our outward civil liberties. The historical evidence suggests that, in a healthy social system, spiritual freedom is the root of which civil liberties are the fruit. There are two questions that need to be asked here.

Just what has been the contribution of Protestantism to the creation of the historic civil liberties of man? The first step in finding the answer to this is to read the great classics on spiritual liberty.

These are the Epistles of Paul, Martin Luther's *Treatise on Christian Liberty* (which should be studied with the help of Roland Bainton's *Here I Stand!* Abingdon Press, $4.75), and the Sermons of John Wesley.[1] All three of these men were Tories politically. But they had a firm grasp of the spiritual roots of liberty.

Then for the flowering of liberty in human institutions, one should read Milton's *Areopagitica* (Henry Regnery Co., 60 cents), a classic defense of freedom of expression and of the press.

Next, Roger Williams' *The Bloudy Tenent, of Persecution, for cause of Conscience, discussed in a conference between Truth and Peace* (Narragansett Club, out of print). In reading this, one needs a little patience with some old-fashioned tricks of biblical exegesis.

Finally, there is John Locke's *Second Treatise of Civil Government,* and *A Letter Concerning Toleration* (ed. by J. W. Gough: Macmillan Co., $1.75). And in spite of the textbooks which talk about Locke's heritage from the Renaissance and forget his great Puritan heritage, remember that he was pretty much the sort of liberal Protestant that you and I know today.

These readings in the primary sources might well be topped off with James H. Nichols' *Democracy and the Churches* (Westminster Press, $4.50), which is a detailed and realistic study.

Is Humanism the Answer?

The other question is whether or not humanism is capable of providing a foundation for civil liberties. The humanist believes in a kind of spiritual freedom; but he finds the focus of that freedom in the self, not in God. Humanism at its very best believes in the Greek ideal of rational self-control over the appetites and passions.

There are two bits of negative evidence here. One is the classical Athenian democracy. It hardly flourished for more than fifty years, and the bitterest denunciation of it comes, not from Christian divines, but from the great Greek philosophers—Socrates, Plato, and Aristotle. But that was humanism at its best.

At its worst it is illustrated by communism. The Communists talk a great deal about "liberating" people. But unlike socialism, communism cut itself off sharply from the heritage of Christian faith and morals. Consequently its liberation of men turns out to be simply a more terrible form of enslavement.

For us in the United States the important practical question is, Where lies the danger point for us today? Does it lie in the breakdown of the institutions of liberty in forms that are political, economic, civil, and legal?

Or does it lie in some fatal disease at the root of the tree of liberty—an infection which eats away the spiritual foundation of our institutions? That foundation is a firm possession of a "freedom in Christ," which a Paul and a Luther and a Wesley understood so well.

If the danger lies at this point—as I believe it does—then the church has its task defined for it.

[1] *The Standard Sermons of John Wesley,* edited by E. H. Sugden (2 volumes, 21s each) and *Forty-Four Sermons* (10s 6d) published by Epworth Press.

The Fountain

Light the Lamps

The pastor as theologian can do what no expert theologian can do; he can act as a transformer to "step down" the high voltage of theology so that the amateur can light the lamps of his soul and drive the motors of his life by the current generated. . . .

—David A. MacLennan, in *Pastoral Preaching* (Westminster Press)

Total Response

It is often assumed that if on any subject I make an accurate statement, I have certainly conveyed the truth to you. That is a mistake. The words of a speaker may be accurate, but if the hearer cannot understand them, or understands them amiss, the truth has not been conveyed to him. The words of our traditional creeds may be quite accurate, but unless they evoke in the hearer a response of heart and mind to that which they assert, there is no revelation. If you say to a man on Easter, "Christ the Lord is risen today," and he drawls back, "Oh, really?" he has not understood or believed, even though he accepts your statement without question. If when you say "Christ the Lord is risen today," he responds with "Halleluiah!" it is possible that he has understood. We can put this in current language by saying that the assertions of the Christian faith are "existential." That is to say, they are not addressed to the intellect alone but to the whole person, they are not understood if there is merely an intellectual response to them; there must be a total response of the whole personality, mind, heart, and will; only so are they lifted into the sphere of revelation.

—Nathaniel Micklem, in *Ultimate Questions* (Abingdon Press)

God's Law

. . . It is suicide to believe that modern democracy can exist without the natural law of God, without a code to live by. Drop this eternal law by which God steers man and we have nothing but the absolute sovereignty of the people: the common man then takes over and replaces justice, truth, and goodness. A majority does not possess a "mystique" which gives it infallible authority. As Fulton Sheen said years ago, moral or even political principles do not depend on a majority vote: "Wrong is wrong, even if everybody is wrong; right is right, even if nobody is right."

—Conrad N. Hilton, to the Canadian Conference of Christians and Jews, Toronto, Canada

Transformation

A medical missionary, captured by Chinese bandits, was taken to their leader's cave in the hills. There was no doubt in his mind that he would be executed at once, but on his arrival the bandit chieftain was found in the throes of appendicitis and the doctor was ordered to attend him. With cautious anxiety, the other members of the band permitted him to prepare for the operation but watched him carefully as they handed him the knife which had been designated for his execution. The missionary cleansed it, purified it over the flames of the camp fire, and proceeded to restore the dying bandit's life. Those desperate men could readily understand the doctor's ability to cure. They had no ficulty in accepting his willingness to do so as a bargai his own life. The thing they could not comprehend, how was that he could take the same knife dedicated to his death, purify it and employ it as the instrument for gi life to his enemy.

So we can also turn evil into good and thus re-enact first word from the Cross of Christ.

—Robert R. Brown, in *The Miracle of the C* (Fleming H. Revell Co.)

Above the World

I stood once on the famous rock at Symonds Yat in E land, and there, softly outlined in the distance, seven co ties stretched before me. Beneath in the valley one had imagined that climbing a few thousand feet would ope such a panorama of distance and delight. Looking dow the houses, the fields, the winding roads, the shining r with the boats upon it little bigger than dragonflies, one above the world, separate, detached; one could look al impersonally upon the life below. One had a different of things and their relationships. One had a new sens relative proportions.

Perhaps the thief on the cross felt like that. He, too, above the world now, apart from it, able to think for h self, seeing with astonished eyes that undiscovered cou from whence no traveler returns.

—Leslie Badham, in *Love Speaks from the C* (Abingdon Press)

Disrupters

Many men have helped to change the course of hist but no two have more completely disrupted the way man than Jesus Christ and Karl Marx. Jesus Christ, a penter, lived two thousand years ago and was cruc while still young. Karl Marx, an intellectual bourgeois, born in 1818 and died in 1883 as he sat quietly in a c long years after he had been bounded out of his native by governmental oppression. Both men were attacked destroying religion, and yet both founded new relig Christianity and Communism. Jesus built his religion peace, love, and brotherhood; Marx built his upon rev tion, class war, and the fraternity of the proletariat. T these two religious systems face each other in the w No other force can rival them. . . .

—William Hordern, in *Christianity, Com nism and History* (Abingdon Press)

Currents

The social director of the Firestone plantation took to see the great hydroelectric plant which runs their and supplies their light. I had never seen the inside hydroelectric plant before. There was a huge pipe, four great turbine wheels. The water was open a them, but they were standing still. I said, "Why do not turbines run?" He said, "Because the pipe is closed dov the outlet. If that were open, the water could flow thr The turbines cannot run unless both the inlet and the let are open."

I said to this man, "That is the way our lives are. pipe must be open up toward God and open down to man. And then currents flow through and the whee round and we work with the power of God."

He said, "I never thought of that. I wonder where pipe line is closed."

—Frank C. Laubach, in *Channels of Spiritual P* (Fleming H. Revell Co.)

nditions

et us abandon the pleasing pastime of sheathing the rds of the nations in the scabbard of rhetoric, and set selves to the more difficult but rewarding task of blishing those conditions of peace that will bring verance from the competitive militarism which dark- the skies of our little world with the mushroom clouds atomic explosions.

ALTER W. VAN KIRK, to National Methodist District uperintendents Conference, Chicago

gregation

udgment can start at no other place than the house God. The church of Christ may not remain indifferent a fundamentally wrong conception, however firmly it be embedded in our very structure, for then it would s its calling. And if the church must, for practical sons, nevertheless take account of an existing position, n this accommodation must be seen clearly as a tem- ary measure, a measure adopted only as the better of evils. It can be justified only on the ground that the mate goal may be missed if we proceed over-hastily to ch it. The goal itself may never be lost sight of.

EN J. MARAIS, Dutch Reformed Church of South frica, to the World Council Assembly

iritually Impotent

ommunism can never be opposed in Asia and Africa by nere negation. The cultural and racial continuities ween the communist world and Asia and Africa, and cultural and racial discontinuities between Asia and ica and the Christian world, these two things are too at and too mutually reinforcing, for communism to be pt back only by negation. At the present rate of spir- l impotence, with the protective covering of the hydro- bomb, it is only a matter of time before the whole of a and Africa, and maybe even Europe, will be engulfed communism.

HARLES MALIK, Greek Orthodox Patriarchate of An- och, to the World Council Assembly

ster Is Timeless

disadvantage attendant on any pedantic adherence the rhythm of the Christian Year is that it seems to fer on particular Sundays a monopoly of what belongs every day, and so to obscure the timeless behind the asional. When, for Dale of Birmingham, the doctrine of rist's Resurrection itself arose from the dead, ceasing to the cold marble of intellectual dogma and turning into ne, becoming a sun which brought life to his whole be- he instituted the practice of including a hymn of the urrection in every Sunday morning order of service. He come to see that Easter Day is no single day in the ndar but the era in which the Church lives; and that doctrine of the Resurrection is not just one among ers, but the keystone of the sublime arch which rides n heaven to earth and earth to heaven, so that its sub- ction would involve the collapse of the structure. You y not approve the method used to express these convic- ns, but you must surely sympathize with the motive be- d it. For the New Testament rings with the Resurrection: eed, it is hardly too much to say that the Evangel *is* good news of the Resurrection.

—A. C. CRAIG, in *Preaching in a Scientific Age* (Charles Scribner's Sons)

Meditation for Good Friday

The limp body was still hanging on the cross. But you could not see it.

A great cloud had covered the earth with darkness.

Then a man came, finding his way by the flashes of lightning. He took the body and buried it behind a great stone, in a borrowed grave, and everything was over.

And those who had dreamed high dreams had died too. Their hopes were crucified, then buried. Even his mother was lost in the darkness. She could not even recall, no matter how hard she tried, the hour of his birth, or the songs of the angels, or the coming of the shepherds and the wise men. Everything was gone. He was in the grave.

Pilate and some of the Jewish leaders had assembled (it was an unbelievable gathering) in a private hall to celebrate their hour of triumph. He was incorrigible, they said. His preaching was undermining everything dear to civilization. It could be tolerated no longer. Their voices were loud, even if they did secretly measure each word.

We must be on with the great affairs of state, Pilate said: And the Jews said—with their tongues in their cheeks—"And let there be peace among us!"

But even in the night the great cloud broke and the light of a remote star came through. And then on the third day something happened. No one could give an accurate description of the event, but everyone was aware of it.

One follower said that God had raised Him from the dead: that the tomb was empty; and the news spread among those who had died with Him.

The politicians laughed at the idea. They laughed so loud that each knew the other was trying to cover something terrible that moved inside him! And immediately the gap between believers and unbelievers grew wider. No one could explain it—not even those who felt newness in their own lives. Yet each man, on whichever side, knew that it would be this same mysterious thing that would always divide men on this earth.

In a way it seemed that it was not the Man who was so important (although none could think of it apart from that body hanging on the cross). It was that which was *in* Him that described the dividing line. It was that which cried out to the very same image which was in all men.

And it was strange how it divided the *bodies* of men: To those who had died when He died, to those whose hope had been in Him, there came newness and joy and peace. But to those who hanged Him there, to those who lived by the logic of men and civilization, who defended nations in the name of nations, it brought frustration and fear and a sense of desperation crowned with despair. This is how men were divided.

It was not that men were divided against each other. This was the only way they had of expressing the deeper division. For those who had hoped in Him and had died with Him were now raised from the dead. They could not *do* anything about the others. They only gathered together to wait and sing and pray. And out of them poured a great mirth, a heavenly harmony, that heaped coals of fire (not by their intention, of course, but by the nature of it all) upon those who had not hoped in Him and had not died on the cross and had not been raised from the dead.

And all those who were raised prayed for all those who were of the world.

—ARTHUR H. JONES, JR., Clinton, Tennessee

Superior Feat

Genuine prayer is an event in which man surpasses himself. . . .

—ABRAHAM JOSHUA HESCHEL, in *Man's Quest for God* (Charles Scribner's Sons, 1954)

Recent Books on Pastoral Care

By CARROLL A. WISE

THE FIRST book on our list for this quarter covers a field which Protestant moralists have tended to avoid but which is vital to every person—that of the ethics of medical practice.

The ethical aspects of medical practice do not concern the doctor alone; they vitally concern the patient and, to only a little less degree, his family. For example, should the patient who is dying of cancer be told the truth about himself? Does the patient have the moral right to such knowledge, and what is the obligation of the physician? What about the ethics of birth control; do married couples have the right to control parenthood? What about artificial insemination?

Since the publication of this book, a judge in Chicago has ruled that artificial insemination is adultery. Several children born to a married couple through this process have thus been branded as illegitimate.

What are the Protestant churches in Chicago saying about this situation? What about our right to choose to be sterilized through surgery? What about our right to choose to die if we are suffering from an incurable illness and enduring great pain?

The Roman Catholic Church has its answers to these questions. As one reads this book he becomes aware of the extent to which the Catholic answers have been influential in medical practice.

But the Catholic answers are authoritative and often take away the very basis of ethical living; that is, the freedom of choice on the basis of a full knowledge of the facts.

We are greatly indebted to Joseph Fletcher for his scholarly and balanced study of these problems in ***Morals and Medicine.*** Here is a book that deserves serious study by the preacher and pastoral counselor, and it will be rewarding.

Moving into the area of psychology, we have a comprehensive psychological study of the problem of prejudice. This is a human ailment which the pastor meets constantly, and often it

is not recognized as such.

Gordon W. Allport, one of our outstanding psychologists today, gives us a thorough study of this problem in ***The Nature of Prejudice.***

The book has a solid technical basis, but is written in a style general enough for the average pastor to understand it. It deserves serious, conscientious study, not only for its scientific material on prejudice but for the basic philosophy which underlies it.

Books on the problem of sex continue to reach us. In ***Sex and Morality,*** Abram Kardiner gives us a study of sexual morality from the combined points of view of the inner dynamics of sex and the use of sex in society. Here are some of the soundest criticisms of Kinsey and at the same time a real concern for a sexual morality which safeguards both the individual and the group.

Dr. Kardiner is concerned with changing sexual customs which lead many women to renounce their femininity in competition with men, and which he feels is leading an increasing number of men into a flight from masculinity and an espousal of homosexuality.

Though the religious dimension of sex is missing from this book, it has some rewarding insights for the pastor and preacher in the psychological and social dimensions.

The pastor is often asked, "How do I tell my child about sex?" A fine guide for parents in the area of sex education is ***Facts of Life for Children,*** by the Child Study Association of America. It answers many spe questions soundly and gives many h ful suggestions.

In-laws are a problem in many m riages, as any pastor knows. Eve Millis Duvall has made a study of in-law problem based on the respo of over 5,000 persons in regard to t attitudes toward their in-laws.

The result is ***In-laws: Pro and C*** a very interesting cross section of law problems and relationships al with helpful suggestions for bec ing a better in-law. Many pastors c add to the material presented here periences out of their own counse and get some helpful interpretati

Next is a book about which we h mixed feelings. ***A Dictionary of toral Psychology,*** by Vergilius Fe seemed to be a promising and nee book. It can be helpful to many past Its usefulness is decidedly limi however, by the omission of a w range of material which should be cluded in any comprehensive work by a failure to be comprehensive regard to much of the mate covered.

This book has little to offer reader who knows the field. For reader who does not know the fiel can be misleading through its om sions, especially of material from past several decades.

The clergyman has always wor with groups. But he has not alw studied what happens in groups how to make groups more helpful persons. Modern psychotherapy education are doing this.

Multiple Counseling, by He Irene Driver, is a study of methods discussion in small groups which evaluated from the angle of the p sonal growth of the members of group.

Many of the techniques and insig provided here could be taken over used effectively by the pastor w some psychological and religious sight in his own leadership of gro and in training his group leaders, s as Sunday school teachers.

Another book which will give so helpful insights to the pastor who relatively untrained in counseling ***Counseling with Young People,*** C. Eugene Morris. The pastor could this book helpfully with church-sch teachers, youth leaders and others w are not technically trained in couns ing but who lead groups in the chu and who "talk things over" freque ly with individual youths.

Another volume of ***The Psyc analytic Study of the Child,*** edi by a group of psychoanalysts, has m its appearance. This is a volume

Carroll A. Wise is professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill.

ticular help to those working with dren, and who are already oriented me extent in the point of view and s of psychoanalysis.

his next group of books will be tioned briefly. ***When Minds Go ng,*** by John M. Grimes, is a sician-reformer's attempt to write paganda for the reform of mental itals. From my own long experi- with mental hospitals, some of it ns accurate and some of it very h overdone. Many mental hospitals eed to be reformed, but such a book ies little influence.

reedom From Fear, by Lester L. eman, grows out of the experiences an ear, nose, and throat specialist dealing with fear in his patients. ch of the book deals with children's s in experiences of illness and sur- , and with similar fears in adults. tten in a popular style, it can be y helpful to many who face fears elation to physical illness.

lake the Most of Yourself, by Lee Steiner, is another of the self-help ks in the psychological field aimed o-called normal people. Some read- might find helpful suggestions here, by and large any real help cannot e from such books. A book like this s sometimes serve to bring to the face some insight which is trying to erge and needs a little stimulus.

Many people have questions con- ning the relation of faith and morals. ch of the pastor's work is concerned h these. The pastor faces the alter- ives of giving authoritative answers he sees them, or in helping persons ain the emotional and spiritual turity which comes from helping m to work out their own answers. Giving authoritative answers for ple to accept in a more or less cut- l-dried manner keeps the recipient a state of spiritual immaturity and endence. This would be our criti- m of ***Faith and Behavior,*** by Chad lsh and Eric Montizambert.

While we would agree with much that y say in answer to specific ques- ns relating to faith and morals, we uld not feel that the questions are ndled in a way that permits the der to exercise his God-given free- m on the basis of honest self-knowl- ge.

oks Reviewed

RALS AND MEDICINE, *by Joseph Fletcher. Princeton University Press, 243 pp., $5.00*

E NATURE OF PREJUDICE, *by Gordon W. Allport. Beacon Press, 537 pp., $7.00*

K AND MORALITY, *by Abram Kardi- ner. Bobbs-Merrill Co., 266 pp., $3.00*

FACTS OF LIFE FOR CHILDREN, *edited by Adie Suehsdorf. Bobbs-Merrill Co., 96 pp., $2.75*

IN-LAWS: PRO AND CON (An Original Study of Inter-Personal Relations), *by Evelyn Millis Duvall. Association Press, 400 pp., $3.95*

A DICTIONARY OF PASTORAL PSYCHOLOGY, *by Vergilius Ferm. Philosophical Library, 336 pp., $6.00*

MULTIPLE COUNSELING . . . A SMALL-GROUP DISCUSSION METHOD FOR PERSONAL GROWTH, *by Helen Irene Driver. Monona Pub., 280 pp., $5.00*

COUNSELING WITH YOUNG PEOPLE, *by C. Eugene Morris. Association Press, 144 pp., $3.00*

THE PSYCHOANALYTIC STUDY OF THE CHILD, Vol. IX, *edited by Ruth S. Eissler, et al. International Universities Press, 369 pp., $7.50*

WHEN MINDS GO WRONG (The Truth About Our Mentally Ill and Their Care in Mental Hospitals), *by J. M. Grimes. Devin-Adair, 246 pp., $3.50*

FREEDOM FROM FEAR, *by Lester L. Coleman. Hawthorn Books, 279 pp., $3.95*

MAKE THE MOST OF YOURSELF (A Psychological Guide for Normal People), *by Lee R. Steiner. Prentice-Hall, 302 pp., $3.95*

FAITH AND BEHAVIOR (Christian Answers to Moral Problems), *by Chad Walsh and Eric Montizambert. Morehouse-Gorham Co., 188 pp., $2.75*

THE *Westminster* PRESS

THE TASK OF CHRISTIAN EDUCATION
By D. CAMPBELL WYCKOFF. An extremely readable book interpreting Christian education as "the nurture of the Christian life." $2.75

MEN WHO SHAPE BELIEF
(Major Voices in American Theology, Vol. II)
By DAVID WESLEY SOPER. The lives and works of eleven leading American theologians. $3.50

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By ARCHIBALD M. HUNTER. How Paul's message can influence our lives today. $2.50

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By DAVID A. MacLENNAN. "Curing souls" through preaching the Word of God in Christ. *Religious Book Club Selection.* $2.50

PORTRAIT OF CALVIN
By T. H. L. PARKER. A well-known Calvin scholar dispels the widespread impression of Calvin as a severe and disagreeable person. *Coming May 23,* $2.00

At all bookstores,
THE WESTMINSTER PRESS
Philadelphia 7

This Is Protestantism

PROTESTANT CHRISTIANITY (Interpreted Through Its Development), *by John Dillenberger and Claude Welch. Charles Scribner's Sons, 340 pp., $4.50*

By JOHN T. McNEILL

This book was undertaken at the request of the Committee on Projects and Research of the National Council of Religion in Higher Education.

It is designed as a textbook for college and university courses in religion and for the use of "intelligent laymen." It offers a reasoned interpretation of Protestantism, based on salient facts of its history.

The intention of the authors is to provide the student with a working answer to the question: What is Protestantism? Aspects of this question are brought into the foreground at the beginning; and the answer, derived from a consideration of the history, is presented in the final chapter.

Confronted by the obvious disunion and multiple forms of Protestantism, the authors nonetheless affirm that the striking thing about it "is not its diversity but its unity." It is not to be reduced to the mere sum total of its denominations: Protestantism is a reality and is not merely a series of Protestantisms.

Again, Protestantism is never rightly understood as mere opposition to Roman Catholicism, although it has sometimes defined its doctrines in contrast with those of the Roman Church. It is explained that the early use of the word Protestant was not in a negative sense—not "objection" but "avowal."

Nor yet can Protestantism be defined solely with reference to the Reformation. Such a norm, applied strictly, would not be true to "the intention of the Reformers."

It can be interpreted only in the perspective of its history, and not that of its outer institutional history, but of its inner history, "history in which we as persons are involved."

The Protestant community realizes itself as part of the whole Christian Church, holding in memory the story of ancient Israel, of Christ, the Apostles, martyrs, and the whole company of Christians through the centuries.

Characteristic of Protestantism, too, is a recognition of the Reformation as a part of its heritage and an expression of elements essential to Christian faith.

Protestantism embraces a spirit of prophetic and creative criticism which is directed against absolute claims in church or state, and against what is outworn or barren in its own life. Human freedom consists in each man believing the truth as God in his Word gives him to see the truth. It is balanced by the obligation of a mutual ministry that Luther called "the priesthood of all believers," and by the dignity assigned to common vocations as service to God and man.

I have reported above some matters given prominence in the concluding chapter, which best suggests the viewpoint of the whole book and is a commendable summation, well designed to create an atmosphere of understanding in the student's mind.

I have read, with varying degrees of satisfaction, the previous thirteen chapters. The treatment of pre-Reformation society in Chapter I seems rather inexpert. The significance of nationalism, e.g. in the Papal Schism, is quite overlooked.

The Conciliar movement, so crucial in the fourteenth and the early fifteenth century, is referred to in a single sentence as an attempt at reform by "decentralization" of the church's "administrative machinery."

On the contrary, a brilliant Conciliarist in anticipation of the Council of Constance described its task as one of "reincorporation and reintegration." The keynote of the movement was not decentralization but unification in a representative system, and it strove to revolutionize the entire church structure by subjecting the pope to the authority of a council "representing the whole Catholic Church."

Nothing is said by our authors of the persistence of conciliar principles in the insistent appeals of Luther and his supporters for a general council, including the demands of the "Protest" from which the name "Protestant" comes, and in the polities of the Reformed churches.

On its theological side the continental Reformation is discerningly treated, with well-chosen quotations from Luther and Calvin.

The account of the Anglican Reformation omits its real beginners: Tyndale is mentioned only in a later section on modern biblical criticism. There is good substance in the treatment, condensed as it is, of the major movements from Puritanism to the nineteenth century.

We are led into the twentieth century by three valuable chapters on liberal theology and the Christian criticis society.

A substantial chapter, the longe the book, entitled "Directions in Re Protestant Thought," is followed discussion of the Ecumenical M ment.

For a first edition the type errors relatively few. The unusual spe "Wyclife" appears several times, in the index. For "tenets" we "tenents," p. 125 (shades of Roger liams). "John Martyr, one of the e Lutheran Theologians" is made to for Peter Martyr Vermigli, the emi Italian Reformed theologian (p. 69

The book is sure to serve a us function in undergraduate sch where somethiug suitable in this has been badly needed.

God's Spokesmen

WHO SPEAKS FOR GOD? *by Ge Kennedy. Abingdon Press, 139 $2.50*

By CHARLES D. KEAN

Whoever speaks for God in this w of men must have a serious con for the needs of people—as living p sons, as individuals capable of sponse, as human beings needing appreciate the spiritual dimensio life.

This is the message which Ge Kennedy, Bishop of The Metho Church in the Los Angeles area, prepared in this book.

Given originally as lectures to m isterial conferences in California Indiana, the material in this book usable not only by the clergy but laymen who are concerned about function of the pulpit in the life the Church.

Kennedy has divided his subject i four chapters, each of which gives side of the pulpit ministry as the aut sees it. "Who Speaks for Perso emphasizes that even the most cor statement of truth is valueless if related to the lives of people and th needs. The bishop rightly mainta that only a concern for persons as dividuals can save those who wo proclaim the truth from exploi rather than feeding those whom t claim to serve.

The first chapter is followed by "W Speaks for the Spiritual?" As the thor puts it, "Let him who speaks God assume that men are longing God even when they are not aware it."

This is followed by chapters titled "Who Speaks for Freedom?" "Who Speaks for Hope?"

n its original lecture form this pres-tation of the pulpit ministry must ve been inspirational. As a system-c interpretation of the preacher's e, however, it falls somewhat short the mark. This is largely because author does not speak sufficiently himself. A number of provocative ds as to the minister's function are roduced but never really devel-ed.

n this book Kennedy depends too ch on a wealth of illustrative mate-l. This reviewer counted at least rty-six illustrations and quotations, ne of considerable length.

Many readers who are also preach-will no doubt be able to exploit s gold mine of resources for their n sermons. On the other hand, such wealth tends to interfere with the filment of the book's announced task o describe the role of the minister spokesman for the Lord.

This reviewer would have liked to the author develop much more ly such gems of his own as: "That real truth about a civilization is religion and its spiritual assump-ns is a scandal to the contemporary nd." "We might do well to look at risk God took when he made men e."

While statements like these are not just dropped, their full development would have enhanced the value of the book in terms of its announced function.

Doubtless Bishop Kennedy has done a far better job than many thinkers in turning what was designed for the listener into something useful to the reader. The book suffers, however, from the fact that its material was originally organized for another purpose.

Yet when all this has been said, here is an interesting and stimulating volume well worth the time of the parish clergyman and the thoughtful layman.

The Bible Transmitted

HOW OUR BIBLE CAME TO US (Its Texts and Versions), *by H. G. G. Herklots. Oxford University Press, 174 pp., $3.50*

By KENDRICK GROBEL

The title of a book only approximately suggests its content. This book had already been published in England under the title *Back to the Bible.* Its American title might suggest that it is a popular form of biblical introduction, dealing primarily with authorship of the books within the Bible and with the formation of the canon. It is not.

It treats, rather, the much narrower subject of how the Bible, once written and assembled, came down to us—in Hebrew, Greek, Latin (and other ancient versions) and into the various forms of English translation. In other words, it is a book about what specialists call "textual transmission."

But it is not a book for specialists. Its author calls himself a "parish priest" (Anglican) writing for "ordinary Christians." By that he evidently means the parish minister who has never had a course in textual criticism (or who feels the need of brushing up on it) and the inquisitive layman who wants a better understanding of the puzzling variants both in English translations and in the original languages that lie behind them. He does not assume that his readers are acquainted with any language but English.

A moving chapter gives a good account of what our English Bible has cost in persecution and scholarly toil. Another traces backward the Englishing of portions of the Vulgate in the Anglo-Saxon period. The story of Erasmus' publishing race with the Spanish cardinal is there, and so is the dramatic detective story of Tischendorf's discoveries.

Particularly valuable for the non-specialist are the sections on the newest discoveries, the Chester Beatty papyri and the Dead Sea Scrolls. A good story that one misses is the theft of the fabulous Silver Codex of the Gothic Bible.

It is only natural that in a popularization of a technical subject there should be some inaccuracies. It is so nearly true that Ulfilas' Gothic Bible is the only remnant of the Gothic language that one need not be much excited over the omission of the exceptions. But why the Swiss publisher Johannes Frobenius should be anglicized into John Proben instead of Froben, or why the Spanish city of Alcala should become Alcara, it is hard to see. It would have been more to the point to quote the Semitic words spoken from the cross in the Marcan form (because there they are more nearly Aramaic) than in the Matthean form, which is more nearly Hebrew. But these are slight blemishes.

From this little book the layman can really learn what he ought to know about the subject, and a convenient bibliography will feed his curiosity about special details. The minister who may be ambitious to apply the infor-

Reviewers

MERRILL R. ABBEY, pastor of First Methodist Church, Ann Arbor, Mich., and author of *Creed of Our Hope* (Abingdon Press, 1954).

ROBERT S. CLEMMONS, staff member, Adult Department of the Methodist Board of Education, Nashville, Tenn.

KENDRICK GROBEL, professor of Biblical Theology, Vanderbilt University School of Religion, Nashville, Tenn.

WILLIAM R. GUFFICK, superintendent of the Trenton (N. J.) District of The Methodist Church.

R. LANSING HICKS, associate professor of Old Testament, Berkeley Divinity School, New Haven, Conn.

PAUL L. HIGGINS, pastor of Hyde Park Methodist Church, Chicago, Ill.

JOHN HOON, pastor of Washington Avenue Methodist Church, Kansas City, Kan.

CHARLES D. KEAN, rector of the Church of the Epiphany, Washington, D. C., and author of *Making Sense Out of Life* (Westminster Press, 1954).

JOHN T. MCNEILL, professor of Church History, Candler School of Theology, Emory University, Ga., and author of *Modern Christian Movements* (Westminster Press, 1954).

BERNARD E. MELAND, professor of Constructive Theology, Federated Theological Faculty, University of Chicago, Chicago, Ill., and author of *Higher Education and the Human Spirit* (University of Chicago Press, 1953).

OSCAR THOMAS OLSON, pastor of Epworth-Euclid Methodist Church, Cleveland, Ohio.

WILSON O. WELDON, pastor of Main Street Methodist Church, Gastonia, N. C.

mation in this book might well use it as an introduction to the use and understanding of the (English) textual footnotes in *Gospel Parallels,* A Synopsis of the First Three Gospels (Thomas Nelson & Sons, $2.50), which uses the text of the Revised Standard Version.

God Has Come

THE ALTAR FIRE (Reflections on the Sacrament of the Lord's Supper), *by Olive Wyon. Westminster Press, 126 pp., $2.00*

APPOINTMENT WITH GOD (Some Thoughts on Holy Communion), *by J. B. Phillips. Macmillan Co., 61 pp., $1.75*

By OSCAR THOMAS OLSON

Methodist ministers in particular should carefully read these two books. John Wesley brought together in unique fashion the evangelical and sacramental aspects of religion. He united the Protestant idea of justification by faith and the Catholic quest for holiness. He was sure that in the Holy Communion there was an encounter with God, that the Sacrament was "a converting ordinance."

Recently we have heard much about "a liturgical movement" in Protestantism. In the main it is a pretty shallow thing because it is not rooted deeply in a theology.

Across the ages the Christian community has gathered about the table of our Lord. It is not easy to get back to the beginnings of this celebration as an act of worship. Each person comes to it with his own heritage and experience. We are conditioned by our backgrounds and practices.

The witness of the New Testament is that, in Jesus Christ, God has come to man. Christianity has a date in time and a place in history. Worship is an identification of man with the acts and deeds of God. Worship is the celebration of life in the presence of God. It is, as Principal Forsyth suggested, "A communion with the finished will of God in Christ."

These two books are alike and yet very different. Olive Wyon characterizes hers as "Reflections on the Sacrament of the Lord's Supper." She is one of Britain's most competent theologians. Basic to her thinking is a statement of Forsyth: "Prayer is a gift and sacrifice that *we* make; sacrament is a gift and sacrifice that God makes. . . . In prayer we go to God; in Sacrament He comes to us."

She ranges through the variant churches with their agreements and disagreements. Her quotations are apt and keen. Each chapter reaches into the rich theological and liturgical heritage that belongs to all the churches and gives a half dozen or more priceless selections from the masters of the spiritual life. Both East and West bring treasures through this book.

J. B. Phillips, in fourteen very brief chapters, reproduces a series of Lenten addresses given to his people in what we Americans would call a suburban church. J. B. Phillips is well known through his modern translations of the New Testament. Here is the point of view of an evangelical Anglican. "God is offering us, not a jewel from his treasures, but himself in his vulnerable, refusable, crucifiable love."

The recent Assembly of the World Council of Churches pointed the fact that the Christian world is not at one in its conception or understanding of the Sacrament of the Lord's Supper.

John Wesley was sure that the Lord's Supper could be a "converting ordinance," and appealed to the experience of many Methodists that ". . . the very beginning of your conversion to God (perhaps in some, the first deep conviction) was wrought at the Lord's Supper." He was desirous that Methodists should partake of the Lord's Supper regularly and frequently.

There are many who are sure that we will see no great revival of religion until the Church has a creative witness and can offer assurance that in its work and worship there may be an actual encounter with God.

The Sacrament of the Lord's Supper, the outward and visible sign, is not the table or the elements or the one who celebrates—it is the whole of the spiritual act, the whole of the religious drama. It has its outward symbol, but this is the sign of a spiritual participation in the real presence of the living Christ. The elements, the table, the celebrant and the communicants taken together are the outward and visible sign of the inward and spiritual grace.

Until the truth as it is in Jesus Christ, his vision of life, his faith in God, is taken into our very being—yes, transubstantiated into the essence of character—it cannot do for us what it is meant to do. In one of his hymns Charles Wesley sets forth our human response to the divine overture in the Sacrament of the Lord's Supper.

Let Him to whom we now belong
His sovereign right assert,
And take up every thankful song
And every loving heart.
. . . . . .
Our souls and bodies we resign
With joy we render thee
Our all, no longer ours, but thine
To all eternity.

These two books might serve as introduction to the meaning of Lord's Supper in the practice of Methodist Church. Perhaps the time here when our theologians sho seriously and rigorously study the urgy of our church in the light Christian history and Christian sight and bring before the church results.

Habit should be on the side of fa But habit must be rooted in fact reality. Some deep and disturbing qu tions ought to be asked. Perhaps so of the spiritually sensitive and h torically informed younger Metho ministers might open new doors our beloved community of faith.

From the Writings

THE INTERPRETER'S BIBL VOLUME III (Kings, Ezra, Esth Chronicles, Nehemiah, Job), *edi by George Arthur Buttrick, et Abingdon Press, 1198 pp., $8.75*

By R. LANSING HICKS

A reviewer no longer needs to int duce the *Interpreter's Bible* to readers, for if it does not yet appear "Christendom's most comprehens commentary" it certainly is the m publicized. He needs therefore only describe the individual volume evaluate it.

This present number, Volume covers the books from Kings throu Job on the same high level set Volume II.

As regards the critical section, N man H. Snaith writes the introduct and exegesis to First and Second Kin In the introduction he treats with co mendable clarity the complicated pr lem of the sources of Kings, their lation to the Deuteronomist, and editions through which the book pass ending with suggestive paragraphs the modern religious significance Kings.

In the exegesis Snaith shows hov commentator can make profitable of Hebrew words for the comm reader.

W. A. L. Elmslie, in his introduct to First and Second Chronicles, rend good service by showing that Chroni was never written as accurate histo to be taken solely at face value. I rather a theology of history presen in the form of the vast and mov drama of Israel's national life.

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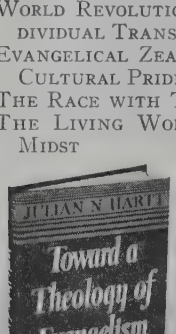

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THE METHODIST PUBLISHING HOUSE

Like the parables of Jesus, the Chronicles do not speak primarily of events as actually happening but of their penetrating "truth of idea." The chronicler painted "what ought to be" in a portrait of history, making his personal selection of rich and varied colors.

Raymond A. Bowman, in his introduction to Ezra and Nehemiah, also treats the problem of historicity, as well as the place of legalism in religious communities. He warns that we cannot always insist on knowing what is *true* but must be content with the *probable* and *possible*.

Placed in its larger historical context the story of Ezra and Nehemiah makes good sense, and that is often the best criterion to apply. Specifically, Bowman accepts the old and well-supported view which gives priority to Nehemiah and assigns Ezra to the period of Artaxerxes II.

Bernhard W. Anderson states that the purpose of Esther is to explain and authorize the two-day, originally pagan festival of Purim, for which there was no previous basis in the Law. He regards this "historical romance" as a literary unity, written by an unknown author sometime between 350 and 125 B.C.

Writing on Job, Samuel Terrien handles with rare acumen the difficult problems of Oriental background, literary dependence, language and structure, composition and date.

He concludes that though the present literary form of Job is not homogeneous and its external structure is perhaps influenced by Oriental wisdom literature, its author was a poet of consummate literary and theological ability whose original genius now dominates the whole work. Terrien's treatment of Job must stand out as one of the high lights of the series.

The exposition was written by the following men: Ralph Sockman, First Kings; Raymond Calkins, Second Kings; W. A. L. Elmslie, Chronicles; Charles W. Gilkey, Ezra and Nehemiah; A. C. Lichtenberger, Esther; and Paul Scherer, Job. They write suggestively and with a commendable absence of purple prose.

The exposition is difficult for this reviewer to assess. This is partly because some of it (Chronicles, Ezra and Nehemiah) is understandably sparse, but I also find that the introduction and exegesis are often richer in homiletical material than the exposition.

This is certainly true, for instance, of Anderson's introduction to Esther, the valuable word studies in Snaith's exegesis of Kings, and Terrien's exegesis of Job. These are rare nuggets of biblical theology and ought to form the core of any preaching.

After having surveyed six volu the reviewer is still convinced tha series would render more profi service if it printed only one Bible and devoted the additional space t contributors.

Also, when the exposition ove the introduction or exegesis, more s is wasted, though this is probably avoidable.

This volume, nevertheless, is t highly recommended. It contains el valuable maps which graphically il trate the historical period from 95 350 B.C., plus special plans of Jer lem and Solomon's Temple; excel detailed outlines for each book; good, concise bibliographies for fur serious reading.

The workmanship is admir throughout. This commentary will assist the pastor in his study.

A Roman Catholic Vi

JESUS AND HIS TIMES, *by Dan Rops (trans. by Ruby Millar.) E Dutton, 615 pp., $5.00*

By JOHN HOON

Written by a distinguished Fre historian and Roman Catholic, this b is an amazing portrayal of Jesus his times.

It does not carry the imprimatu an archbishop or diocese, though c taining innumerable references "the Church," "the Roman Cath Church," and to the doctrines ritual of the Roman Catholic Chu

Daniel-Rops is a historian—and good one, but he comes perilou close to a transition from the histor to the theologian. For in bordering u the theological, he is subject to prejudices of his faith and inconsistencies which result from c fusing the Roman Catholic Church w the true catholic or universal Chu of all believers in Jesus Christ.

The skill with which the aut weaves the story of Jesus into framework of human life is truly markable. Furthermore, his handlin historical personages and events ma the book an outstanding contributio present-day Christian historical lite ture.

The sources from which Daniel-R has drawn his material are widespr though primarily Catholic.

He quotes freely from the Apocry and from various traditions which unsupported by Scripture. With reg to the Apocrypha, however, the aut is rather conservative.

This writer gives evidence of unusual grasp of the historical eve

early church, but he apparently
s the pre-eminence of the Eastern
nes in the early Christian move-

main emphasis is on the growth
levelopment of the Church of
and, by implication, the Western
nes.

book increases in its excellence
is read by students of church
y who know their way through
ory of the early church. But the
racies, inconsistencies, and theo-
l confusion contained in the
e could be detrimental to the per-
faith and spiritual growth of the
iated.

example, we find the author
g that Jesus had a calm disregard
l the rules which the Pharisees
sacred. This certainly does not
nize with Jesus' own statement
e had *come not to abolish them
fulfil* the law and the prophets.
ological confusion certainly is
in the statement: "The first
le, which gave such luster to a
ry wedding feast was not trivial
marked the consecration of the
between man and woman as
t was to ordain it."
there is nothing in the record
hn to indicate that in the miracle
anging the water into wine Jesus
ctually consecrating marriage.
trong point of the book is Daniel-
superb treatment of the Resur-
n of Jesus and its place in Chris-
faith. Throughout the volume he
s the Resurrection central and
nount.

be sure, he does not clarify the
sistencies that creep in between
cal and spiritual resurrection. But
ader will be profoundly impressed
e beauty, the reverence, and the
tion with which the author handles
subject.

unique element in his interpreta-
f the Resurrection lies in the easy
ition from Jesus and Risen Christ
e Holy Spirit as the living presence
d in the life of the believer.

has been pointed out that this
contains possible hazards of a
tual and theological nature for
unfamiliar with the historical
ground of the Church. It could,
he other hand, stimulate a better
rstanding of the life and ministry
esus on the basis of the New
ament.

gardless of his religious position,
reader will find it an unmistakable
enge to his faith.

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

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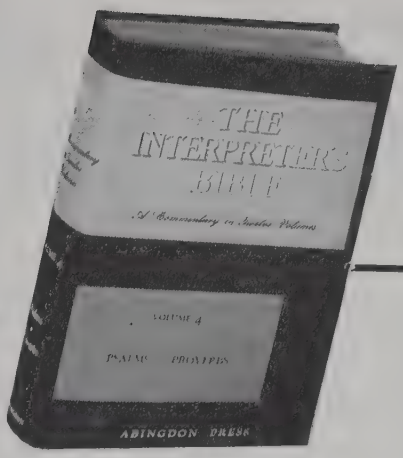
★ *The Lord is my shepherd; I shall not want . . .*

★ *The fear of the Lord is the beginning of wisdom . . .*



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Poetry and Prose for Worship

WORSHIP RESOURCES FOR THE CHRISTIAN YEAR, *edited by Charles L. Wallis. Harper & Brothers, 483 pp., $4.95*

By PAUL L. HIGGINS

Designed for a well-balanced program in the free, or non-liturgical, churches, *Worship Resources for the Christian Year* fills a real need. While this book may not satisfy those who want only the ancient and traditional material, it will be welcomed by those who desire to weave a worship fabric from many and varied backgrounds.

"The Christian year," said Phillips Brooks, "sets up the great human life." It can be rich and full of meaning for the human spirit. As worship itself must be a living experience, so too the Christian year can be followed in such a way as to help give worship its vitality and meaning. On the other hand, the Christian year can be a dull, drab, meaningless thing. In this book, edited by Charles L. Wallis, the Christian year becomes an exciting and relevant adventure.

Some of the special days for which material is given are not the same days listed in conventional lectionaries. While this reviewer is fond of the old liturgies, with all their scented charm, still he must confess that such modern festivals as Brotherhood Sunday and Mother's Day are more richly suggestive to the average Christian worshiper than are such aged festivals as Quinquagesima Sunday or the Twenty-First Sunday after Trinity.

To be sure, Wallis does not neglect the ancient, but his material indicates that it has been selected for its genuine relevancy to the worship experience and not because it happens to be either an antique or a novelty.

The four major sections—"The Christian Heritage," "The Christian Mission," "The Christian Home," and "The Christian Nation"—cover thirty-one special days or festival periods. For each festival there are found calls to worship, invocations and litanies, prayers for pulpit use, poetic selections, and brief prose excerpts for homiletical purposes.

There are prayers from the Fathers and the Book of Common Prayer, as well as from such modern sources as Rauschenbusch, Jowett, Fosdick, and Georgia Harkness. Quite a host of poets are represented, George Herbert, Whittier, and John Oxenham being among them, and the lines seem exceptionally suitable and usable.

The prose selections whether written by Bishop Oxnam or Dean Inge, François Fénelon or Henry Hitt Crane, lend themselves well to use in services. Some of these choice pieces are not only richly suggestive for preaching purposes but could be used as meditations for laymen who conduct devotional meetings.

While the book is especially excellent for pastors, it could be used to fruitful advantage by leaders of women's organizations and youth societies, who would find a veritable mine for worship preparation. Here is a book deserving a place in every church library. Of real help in utilizing this work are the five thoroughgoing indexes.

The touchstone of Wallis' book is in its being compiled on the premise that the most helpful material for worship is that which makes the experience vital and meaningful to the worshiper.

Does Christ Still Save?

CHRISTIANITY AND THE NEW SITUATION, *by E. G. Lee. Beacon Press, 157 pp., $3.00*

By BERNARD E. MELAND

E. G. Lee is one of the few religious thinkers of today who is wrestling seriously with the "newness" in our human situation as it is related to the historic Christian witness.

Christianity and the New Situation poses a question: Can the symbolism of the Christian religion, based as it is upon the "saving power of Christ," continue to convey the demands of our ultimate reality to the contemporary world?

". . . If the symbol of mystical union with Christ among other past symbols . . . is no longer real for many, and if a part of the modern condition is the grasp of impersonal social forces over human personality, what kind of symbol must be created to break this grip?"

A philosophy of reality and existence, as well as a particular appraisal of the present situation, is behind these queries. Existence, says Lee, would seem to be a succession of individual experiences in concourse with other persons.

But this socially defined scene of immediacies is constantly being broken in upon by marginal questions such as birth, marriage, and death, or the premonition of death in the act of growing old. These marginal questions point man to the edge of existence and to a mystery that is not readily grasped within the conventional pattern of living.

While some marginal intimati… mystery can be kept marginal, … is the one intruder that cannot b… at bay. History, for the author, … persisting of the past in the pres… a qualifying force upon all its … tions.

These intruding mysteries upo… immediate existence, suggests L… constant reminders that what a… most actual as a "fabric of living" … upon a depth of reality or o… sence" that at long last gives m… to all facts of existence. Apart … this ultimate reference all existe… relative and meaningless.

Thus in every period of man'… istence the pressing problem is t… conveying this ultimate dimensi… the immediate act of living. Thi… cording to Lee, cannot be done th… purely rational means; for reas… essentially the projection of ou… man understanding, and these … teries of infinity point us beyon… human understanding.

Rather, they are conveyed by r… of symbols which have the effe… each age of presenting facts o… perience in a deeper context of m… ing. This is precisely what the sy… ism of the Christian faith accompli… so long as the witness to the r… rected and living Christ carrie… force of reality into the cultural … perience.

In questioning the adequacy o… symbolism for penetrating "the im… sonal-rationalist assumptions that … surround the nature of man," Lee … ognizes that reason, in itself, i… adequate alternative to faith or t… ligious symbols in conveying ulti… reality. His proposal is, rather, a t… formation of symbols, consonant … what can bring a sense of reality … the living situation.

One cannot read this book wit… feeling its stimulus and integrity … argument. The author's balance … judgment in assessing the role … power, both of religion and of scie… is refreshing and reassuring.

The point at which the author's … gument must be questioned, howe… is his conviction that the symbol … Christian faith are no longer cap… of pointing contemporary man to … ultimate reference.

We would argue not for reje… the symbols where they have atrop… through a formalizing or sentimen… izing of faith, but for re-creating t… power by repossessing the reality … their witness.

The Christian mythos, with its … pel of grace and judgment, its mes… of forgiveness and confession of si… a persistent dissonance within the …

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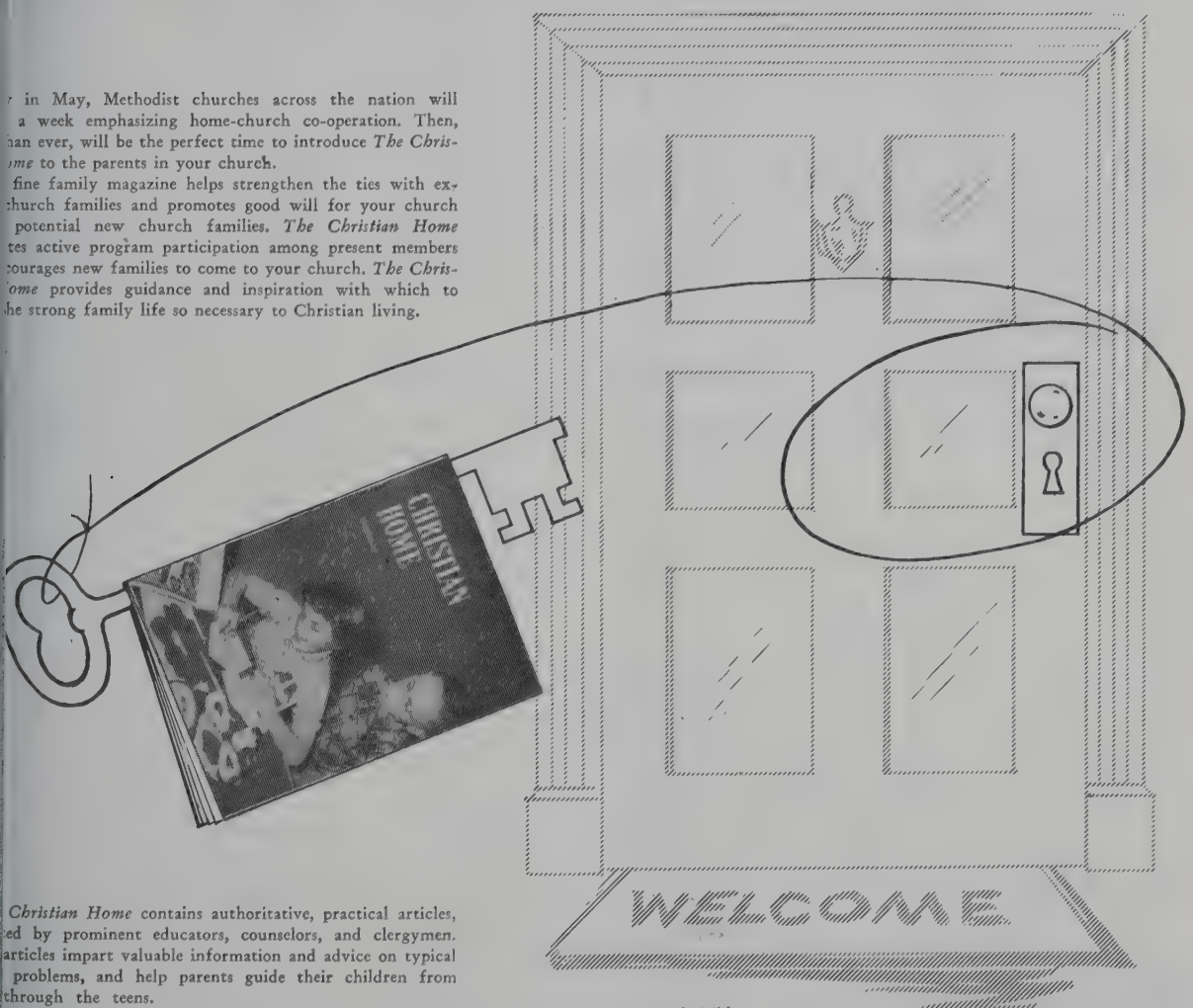

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Not of This World

JEHOVAH'S WITNESSES (What They Are, What They Teach, What They Do), *by Royston Pike. Philosophical Library, 140 pp., $2.75*

By WILLIAM R. GUFFICK

This little book tells the story of the young man on the street corner who distributes *The Watchtower* and the half million others who make up Jehovah's Witnesses.

This sect believes that the Bible is God's Word and the only authoritative message of salvation. They interpret the Bible literally and put their faith in Jehovah God, as they call him.

For Jehovah's Witnesses, Adam and Eve were historical creatures who were expelled from the Garden of Eden because they attempted to grasp the gift of immortal life.

Jesus, the group believes, is the first born son of God but not divine. Lucifer is the second son. They repudiate the Trinity as originated by Satan.

There is no hell in their theology and no purgatory. Every person is given a second chance for life everlasting through the "ransom" provided by Jesus Christ.

Jehovah's Witnesses claim that there are three dispensations in history: from creation to the flood; from the flood until God's heavenly kingdom was established in 1914 (or 1874); and from 1914 through the ages to come.

The members of this sect are neither pacifists nor patriots; they are neutrals. Because Jehovah's Witnesses are not concerned with the problems of the world in which they live, they refuse to serve in the armed forces or to salute the flag.

Members take no part in government, whether local or national; for their allegiance is to the army of Jehovah, captained by Jesus Christ.

These people irritate us by their queer beliefs, based upon the premise of the infallibility of the Scriptures. It is difficult to be tolerant of the view that theirs is the true version of Christianity and all who hold other views are misguided.

Among the "Witnesses" there is no clergy. All are one in their service to Jehovah. They pay no salaries and take no offerings. In their publications the clergymen of the other denominations are often exposed to ridicule.

Their "kingdom halls" (never churches) are lacking in art or altar. Their services, as described by the author, are austere. To the churchman their faith and practice border on the secular.

In their defense let it be said that these people are in earnest. Many of them have tried other churches and have been repelled by the formalism, the snobbishness, or incomprehensible teachings. Like all troubled souls they seek for security and contentment.

Why have these people not found emotional satisfaction and spiritual security within our churches? Have we neglected the man who faces unemployment, a monotonous and poor-paying job, or inadequate housing? Could it be that we need to make our preaching more intelligible, our spirit more friendly, and our convictions more lucid?

Education in the Church

THE TEACHING MINISTRY OF THE CHURCH (An Examination of the Basic Principles of Christian Education), *by James D. Smart. Westminster Press, 207 pp., $3.00*

By ROBERT S. CLEMMONS

James D. Smart, former editor-in-chief of the Curriculum of the Board of Christian Education of the Presbyterian Church, U.S.A., has written a provocative book on the basic principles of Christian education.

It is the contention of this eminent Presbyterian editor that the church was ". . . called into being by God's revelation of himself in his Word . . ." The church ". . . exists to serve the Word . . ."

It is the task of theology to clarify this Word and make it meaningful to people. Christian education, therefore, must bring the disciplines of theology to bear upon its educational problem.

Christian education has been inept at this task because it has taken over too much of the liberal movement in America. According to Smart, this movement was fathered by Horace Bushnell and came to its fruition in the Religious Education Association, which, to him, reflects predominantly the point of view of Ernest Chave. As a result, young people and adults today do not know what the Christian faith really is.

In the opinion of this reviewer, the R.E.A. built a bridge between educators in America and churchmen. The R.E.A. was a in which leaders in educati leaders in religion could expre opinions freely.

In a day when public educa being severely tested, it is the of this reviewer that we n strengthen that bridge, not down. Today, church and sch home need to reinforce one an

Smart contends that Christia cation has been inept because suffocating fog of moralism" t hovered over its creative effort

This kind of moralizing reac apex in the Ligon plan where Sermon-on-the-Mount traits, ad make a child a Christian. Wi point of view Dr. Smart takes issue.

Once again the author charg Christian education has been t its handling of the Bible in th riculum. It has tried to placat the literalists and the non-literali asserts. This kind of teachin avoided the real issues.

Our handling of the Bible ha fragmentary through the Intern Lessons. We have obscured the h cal framework in which biblica sages were recorded.

The Bible is an adult book. Alt it is important to grade persons i study of it, we obscure many pa by trying to grade them down low a level. The purpose of Bible is to make people living witne the reality of God in their lives end cannot be accomplished th evading the biblical issues.

If the Bible is to become the Word, it must be handled by p who have the ability to commu the living reality of God in thei to the minds and spirits of thos are members of the Christian

For the author, the whole chu central to Christian education. H lieves that education in the pas veered too much toward a natur view of man. According to Smar new creature in Christ must be th man in the church. His life from this new center in whic spirit of Christ is regnant.

This book is strong medicine. A mother used to say: "Take it; it's for you." It is a book to be rea reflected upon by all persons wh interested in improving the ca Christian education.

A healthy Christian educatio always been able to re-think its cedures and re-chart its course book is intended to start you just that.

e Missing Piece

KING SENSE OUT OF LIFE, *by harles Duell Kean. Westminster ress, 156 pp., $2.50*

MERRILL R. ABBEY

ere is a serenely sensible book it which one can be quietly en- iastic. It is not passionate, has no ching mandate, no systematic treat- t of Christian belief or conduct. its viewpoint creeps inside the ler's mind to light up familiar ghts and universal experiences with meaning.

hristianity, according to Kean, is a matter of fixed opinions than ynamic relationships. As a kinder- en child responds to his world with ise and effectiveness proportioned he degree of emotional security in home, responsible men and women handle life only as their basic re- ns make a stable spiritual home. is Christianity's function.

is the author's thesis that ". . . gion primarily refers to making e out of experience . . ." Hence a 's real religion is not the set of s he puts forth as his creed, but premises from which his thinking ts and the basic assumptions that erlie his handling of affairs.

he religion that makes sense out ife must furnish the answer to the e central needs of every personality curity, status, and achievement. fulfilling these needs every life t deal with two universal problems, t and death—dramatic terms sym- cally used. Guilt is the pervasive se of failure that colors our experi- es and decisions; death, the recur- ends-of-chapters, in which life os away from us, a segment at a e.

Most human answers repeat the solu- of either the Pharisee or the Sad- ee. The former deals with the prob- of guilt within the framework of 's love, which is available to those give complete loyalty. The latter ts the problem of death by working terms to make "life's immediacy sfying" even if he cannot make se of the total picture.

Christianity rises above the threats guilt and death through "the impos- e imperative" of love. For this the ss is central. Through faith's identi- tion with Christ, the believer comes he crucifixion of his own autonomy, owed by his resurrection as a con- us child of God. Thus to the ughtful man of today, religion sup- s the missing piece that makes sense life's jigsaw puzzle.

Kean's book offers not a line of glitter, nor a single dazzling illustration to ornament a sermon. But there is abundant food for thought, and much new understanding, to make a more confident preacher and a helpful pastor-counselor.

A Book for Action

DO YOU UNDERSTAND THE BIBLE? *by J. Carter Swaim. Westminster Press, 173 pp., $2.50*

By WILSON O. WELDON

I started reading this book, thinking, "Well, Mister Author, you have undertaken almost the impossible in a volume of only 173 pages!"

I had not read many pages in the first chapter, "Biblical Logic," before I discovered that this writer had something genuine to say and that he knew how to say it in direct and impressive sentences.

Characteristic of this helpful treatise on understanding the Scriptures is the weaving of biblical background into a frank and logical application to modern conditions, an aspect so frequently overlooked by many authors.

From the standpoint of cold, stern logic, many of the statements contained in both the Old and New Testaments would seem to be foolish. When they are viewed however, against the purpose of God, the nature of God, and his ways of making himself known, we can see that there is logic of the grandest order.

"Whoever would save his life will lose it . . ." finds trenchant application in this sentence: "History and experience prove what logic seems to contradict, namely, that the way to get nothing out of life is to try to get all you can."

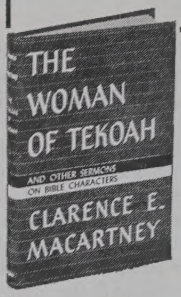
The last five chapters deal basically with theology—doctrine saturated with the reality of experience, tested in the laboratory of everyday problems. "God's Proof of His Love" goes directly to the heart of the nature of God.

The chapter, "Destined In Love," is an attempt to explain the Presbyterian doctrine of predestination—but frankly, of all the chapters, it left me least convinced.

By now one can tell that I am "sold" on this book. It has insight, based upon accurate scholarship; it has illustrations succinctly stated, fresh from good literature and experience.

Yes, it is a helpful book to preachers and others. I think so highly of it that I am ordering twenty-five copies so that I may give one each to that number of young ministers whom I want to be good Bible preachers.

The *NEW* Book by
CLARENCE E.
MACARTNEY



THE WOMAN OF TEKOAH

Twelve intriguing, unforgettable sermons based on Bible characters. Among the dramatic leading figures are men and women whose names are famous and infamous, loved and hated, esteemed and despised. In the lives of these Bible characters Dr. Macartney shows the same unbending divine law that guards and guides men today—the same eternal compassion of our forgiving Father.

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BOOKS Briefly Noted

THE BIBLE IN WORLD EVANGELISM, *by A. M. Chirgwin. Friendship Press, 166 pp.; $2.50, cloth; $1.50, paper*

This is an account of how the Bible has been used by both individuals and groups in evangelistic work. Numerous illustrations are given from past history and from our own time. In Part III of the book, the author draws some conclusions as to the use of the Bible in the missionary program of the church today. The book was written as a contribution to the preparation for the Evanston Assembly of the World Council of Churches last year.

UNITED NATIONS PLAYS AND PROGRAMS, *by Aileen Fisher and Olive Rabe. Plays, Inc., 8 Arlington St., Boston 16, Mass., 285 pp., $3.50*

Since one of the purposes of the Crusade for World Order now going on in The Methodist Church is to acquaint church members with the work of the United Nations, this volume will be very helpful to local church groups in that respect. Included in this volume, in addition to plays, are group readings, recitations, songs, and "playlets."

CHRISTIAN DEVIATIONS (Essays in Defence of the Christian Faith), *by Horton Davies. Philosophical Library, 126 pp., $3.75*

The trade edition of a book previously distributed by the S. C. M. Book Club and reviewed in the October, 1954 issue of THE PASTOR, page 47. The book treats some of the sects and cults related to Christianity as distortions of Christianity.

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A TREASURY OF THE KINGDOM, *compiled by E. A. Blackburn, et al. Oxford University Press, 280 pp., $3.50*

An anthology of short readings brought together in an attempt to show how the Christian message has been expressed in the lives and writings of persons both inside and outside the Christian fold. Many of these readings could serve as the basis for devotionals or thought-starters for sermons.

THE LORD'S PRAYER, *by Gardiner M. Day. Seabury Press, 98 pp., $1.75*

As a brief interpretation of The Lord's Prayer, this book will be especially helpful for laymen. It may be suggestive for the preacher too.

MEN OF THE HIGH CALLING, *edited by Charles Neider. Abingdon Press, 238 pp., $3.50*

Stories about ministers, priests, and rabbis by some of the very good writers of all time, brought together in an anthology. It contains fourteen stories in which the central character is a clergyman or rabbi. Included are "The Making of a Minister," by J. M. Barrie; "The Minister's Black Veil," by Nathaniel Hawthorne; "The Blue Cross," by G. K. Chesterton.

STEWARDSHIP STUDIES, *by Roy L. Smith. Abingdon Press, 256 pp., $2.75*

This book by Doctor Smith, formerly editor of *The Christian Advocate* and later publishing agent of The Methodist Church, offers one-page interpretations of more than two hundred stewardship texts taken from many books of the Bible. All of the themes treat the subject of stewardship with a special emphasis upon tithing.

GO PREACH! (Thirty Sermons for the Laity), *edited by Theodore O. Wedel and George W. R. MacCray. Seabury Press, 242 pp., $3.50*

There are in the Episcopal church today about 7,750 lay readers, laymen in the church who are under license by a bishop to conduct public worship in the absence of an ordained minister. Normally, when the lay reader preaches, he uses a sermon authorized by authority of his church. To help this group of laymen a Lay Readers Sermon Service was started in 1944 for the purpose of distributing sermons monthly to Episcopal lay readers. From these sermons thirty have been chosen for publication in this book. They emphasize the ministry of the laity in our time.

Your Right to Say I

found spiritual help and guidance th his writings.

We do not have to okay his theol lack of it, but we ought to act like tian brothers. I would suggest that sow and reap where we are and wh we can without taking out too muc to flag down another's train. Peale have something that you have no covered yet.

I am not against "Your Right to S nor your freedom of speech. Howeve use of that right and freedom has ethical limitations. It might be a fine now if Doctor Peale were invited to his own answer—providing he has th and thinks it is worth it.

PAUL E. FOLI
The Methodist Church
Owatonna, Minn.

NOTE: Norman Vincent Peale was i to write his own answer.

Since publication of "The Gospel of man Vincent Peale," by William L. in THE PASTOR (Sept., 1954, p. 2), a about Doctor Peale have appeared number of other publications, includi following:

"Dynamo in the Vineyard," unde ligion, in *Time* (Nov. 1, 1954, p. 68); Fourth R," under Radio & TV, in (Sept. 13, 1954, p. 85); "The Cult of surance," by Wayne E. Oates in *Relig Life* (Winter 1954-1955, p. 72); "Pea Mind," by Warren Weaver in *The Sat Review* (Dec. 11, 1954, p. 11); "Some tive Thinking About Norman Vi Peale," by William Lee Miller in *The porter* (Jan. 13, 1955, p. 19); "Does itual Faith Insure Physical Benefits? Gerald Runkle in *Theology Today* 1955, p. 483), and "Talk of the Tow *The New Yorker* (Dec. 18, 1954, p. 25).

No One Can Win

EDITOR: I wish to commend THE P for the many stimulating articles whic pear from time to time. I find them so that I look most eagerly for the next I appreciate very highly the editori "Word from the Bishops" [Jan., p. 8], their closing admonition that "the mini and laymen of The Methodist Chu may make their rightful contribution dark time which longs for the light of Christ."

The article by Charles F. Boss, ["Moving Into an Age of Peace," Ja 12] was most challenging. Achieving has proven a most difficult task indeed

Another war is unthinkable, and too rible to envision, which if it comes, leave only a pile of rubble, with a handful of spectators looking on.

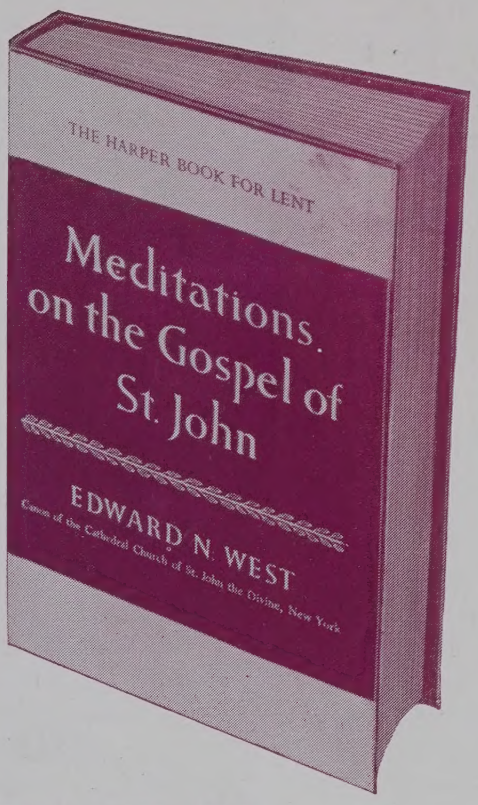
It will be a war in which no one can The world's hope of avoiding catastr is still the Christ way of peace, love, will among men. There is no other way us hope and pray that His way wil find acceptance among world leaders

JOHN THOMP
Methodist Church
Powhatan Point, Ohio

Prayerful, Thoughtful

ADVENTURES IN

CHRISTIAN READING


THE HARPER BOOK FOR LENT
Meditations on the Gospel of St. John
EDWARD N. WEST
Canon of the Cathedral Church of St. John the Divine, New York

MEDITATIONS ON THE GOSPEL OF ST. JOHN
By Edward N. West. For recommended reading at Lent and throughout the year, the minister and his people will turn with joy to this clear, helpful picture of Jesus at work as the Gospel of St. John shows Him. Keen interpretations of Jesus' encounters with people—what they meant then and now. (HA) ..... *postpaid,* **$2.00**

GOD'S GOOD NEWS
By Gerald Kennedy. This author of some of the most popular books for ministers today gives an uncommonly balanced view of the new requirements for an old gospel which the author refers to as "Good News." The seven chapters each stress a separate phase of this Good News.
(HA) ..... *postpaid,* **$2.50**

THE PURE IN HEART
By W. E. Sangster. This is a study of Christian saints and saintliness. Here is the history and development of holiness; the characteristics of saints; the procedures by which a person is proclaimed a saint in some churches. A significant guide for all who seek to grow in holiness.
(AP) ..... *postpaid,* **$4.50**

LOVE SPEAKS FROM THE CROSS
By Leslie Badham. Seven meditations that show men and women today the deep meaning of the Crucifixion—help them to understand the divine love Christ proclaimed from the Cross. Each meditation helps us to see more clearly into the mystery and wonder of Christ's overwhelming love.
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WHEN GOD WAS MAN
By J. B. Phillips. This celebrated author re-creates those days 20 centuries ago when God became man and dwelt on earth as Jesus Christ, when men saw what it meant to be good, to be honest, to be pure in heart. Here is a vivid picture of Jesus Christ, who was both man and God.
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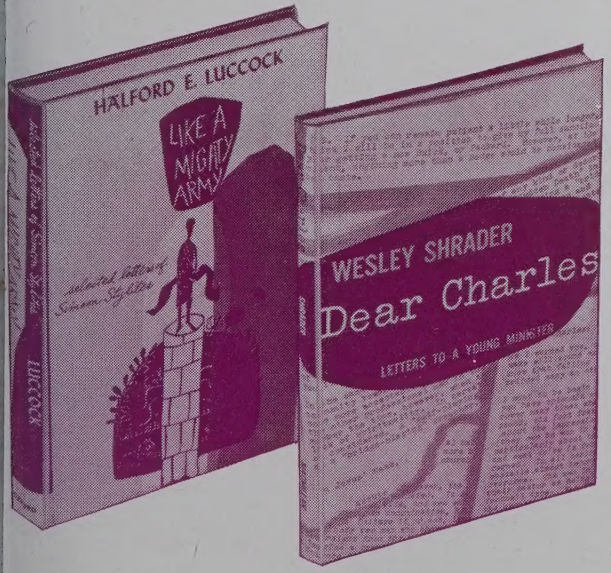

LIKE A MIGHTY ARMY
By Halford E. Luccock. The selected letters of Simeon Stylites. Here is something new in religious journalism—satire, parody, irony, all in the service of some sharp point. Dr. Luccock proves in his writings that a sense of humor is a minister of grace.
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DEAR CHARLES
By Wesley Shrader. Through a series of twenty-six letters a professor directs the ministry of a former student. Each of these letters was pointed to the practical affairs of a minister's many activities.
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THE PASSION OF THE KING
By Frederick C. Grant. A complete book dedicated to the Easter Season. Chapters beginning with Ash Wednesday go through the Resurrection. Explains Palm Sunday, Maundy Thursday, Good Friday, the Crucifixion, the Seven Words and the Resurrection. One of the best books for Lenten reading. (MC) ..... *postpaid,* **$2.50**

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What He Said

Let us picture the scene. The setting is bare and without adornment. About the crucifixion of Jesus there is no pageantry or show, only a gaunt and pitiless realism. A wreath of thorns encircles the sensitive brow, rough spikes tear the hands that had been so often outstretched in healing and pity; a similar lancing grip imprisons the feet that had always been swift to serve. With cruel adroitness the cross is raised. "Jesus our Lord is crucified."

How does he act? What does he say? What can be said? Often his words had caused surprise—now they subdue us with their sublimity. "Father, forgive them; for they know not what they do."

—Leslie Badham, in *Love Speaks from the Cross* (Abingdon Press)

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